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Social Observations

XIX.

Back to the Old Social Spirit.

1.

Even before we have had time to develop our thesis, we seem to hear the objection that it is futile to suggest a return to a spirit which our enlightened age has outgrown. Let me ask, however, whether every novelty is necessarily progress. Although great strides are made, this does not prove that they do not lead in the wrong direction. The giant strides made in social thinking have without doubt led us into social misery, proof enough that they are taken in a false direction. The sooner we acknowledge this and retrace our steps, the better it will be for ourselves and for society at large.

Whatever degrades man's dignity, and is injurious to the home and society, should be rejected and shunned for that reason, even without further proof regarding the moral unsoundness of the principles which brought about these dire consequences. We may truthfully state, our preceding discussions have clearly proved that the spirit of liberalism has produced these evil effects. Nor can we any longer be quieted with the promise that our liberal age, men fully imbued with the liberal spirit, will rise above all modern evils and be transformed into a society of beautiful harmony. This promise for the future has not been made true after centuries, and, as we shall see, will not and cannot become a reality as long as liberalism rules human society. The appeal to the falsely so-called natural laws, which are understood to be mechanical and not moral laws, does not impress us, since we observe our economic conditions going from bad to worse. It follows that, if we sincerely wish to root out the evil, we must track it at its source, and must replace the prevailing liberal spirit by one that is salutary for human society.

In advancing this argument, we are fully aware that it is not the strongest or best argument against liberalism. But we prefer to use it for the present, because we have presented other arguments in previous articles. Furthermore, we believe that it will appeal even to those who hold different philosophical and ethical views from our own. The present argument must carry conviction for all those, and in fact for everyone not blind to the modern social disorders. Whosoever accepts the undeniable truth that man is social by nature, must logically also admit that whatever is destructive of social life must be false and must be combatted as man's and society's deadliest enemy. This is a reason which

appeals to our true self-love, and which of necessity appeals to all.

As a theory liberalism either completely denies, in spite of the most evident proofs to the contrary, man's social nature and his corresponding social duties, or at least makes little of the former truth, and accordingly diminishes the latter deductions. Is this not a fundamental error?

Furthermore, our former studies led to the observation that liberalism has caused all of the modern evils. But evil effects presuppose an evil cause, something inimical. That liberalism is a very destructive enemy, a short general recapitulation of our former studies will make clear.

In its mad scramble for ever more rights and liberties, liberalism has at last come to deny in religion all authority, has ushered in free thought, and boldly rejects the most fundamental articles of natural religion as well as of Christian faith. This has led to unbelief and materialism. As a consequence, man considers himself absolutely free in all his individual and social actions. Might is right for the liberalist, after he has rejected the existence of God. Passions are so many human rights for those who deny man's creation and fall, the Divinity of God and His saving Atonement. Wealth becomes of all absorbing interest for him, who denies a supernatural order and immortality. Without religion and faith the fetters of the Eternal Law fall to the ground.

Liberalism drew all these conclusions from religious liberalism, and thereby perverted the moral order. It ridicules a divine and natural moral order. In its place, it seeks to identify morality with personal or social utility, while others accept Kant's categorical imperative. To translate this term into plain language: liberal selfishness accepts the convenient absurdity of a self-imposed obligation. What followed, we can readily surmise. Utility was viewed in the light of selfish revolt against obligation, and gradually sought to lighten the heavy yoke of moral obligation. It tolerates a more refined dishonesty, excuses moral profligacy, sanctions disruptive self-assertion in the home, advocates divorce, Neo Malthusian birth control and race suicide, finds no word of condemnation for the propaganda of free love, is given to excessive seeking of pleasure, and must give free rein to public immorality. As a sad consequence, we behold man's exalted dignity lowered into the dust, we see the beauty of family and home horribly marred and disfigured.

Liberalism has made of the state a Moloch which feeds on society, or at least on entire classes. Believing in an unrestricted power, the rulers consider

themselves authorized to usurp unlimited power for selfish purposes, and to exalt themselves above the individuals. They hold that man exists for society, and not society for man. Where the government is in the hands of a class this class abuses political power in the exclusive interest of the ruling class. Naturally, this leads to a mad scramble for power and to the disruption of the classes. Although the existence of economic classes proves that the civic multitude depends on each and every group, and that no civilization is possible without the dependence of each group on all other groups, liberalism for selfish reasons denies that social bonds bind the classes together, that social relations must exist, that the minority has rights, and that the interests of the entire rank higher than those of any class. Accompanying the denial of these duties, which in the past made nations truly prosperous, we behold a frantic war of political agitation and antagonism, and witness strife, revolt, bossism, graft and political dishonesty, or again international ambition, jealousy and oppression.

In economy, liberalism ushered in ruinous competition and fraud, monopoly and cornering, disastrous gambling on the exchange, underpayment of the workers and excessive prices for the consumers, exorbitant wealth and dire poverty, economic hostility between capital and labor, between trusts and unions.

It is true, the world never yet performed such energetic labor as at present. But this strenuous application to labor is forced on the masses by cruel necessity, and on the rich by their frantic desire for wealth. Labor is so attractive for the latter, because it is stripped of its social function, while this same change makes it impossible for the worker to earn a decent living. The modern love of labor is born of an unholy desire. It betrays the generation devoted to money as its golden calf. The only function of labor at present is personal enrichment. This desire knows no limits and no considerations. Is it to be wondered at that those who live by manual labor are so frequently in want, that the smaller entrepreneurs are driven out of the field, and that we witness so much suffering of the middle classes and of the farmers? Classes which should live in peace and should prosper through cooperation are filled with the spirit of economic hostility and hate each other.

Thus once more we arrive at the conclusion that the spirit of liberalism has disrupted society, destroyed the home, and degraded the dignity of man. This spirit is thus proved to be utterly and essentially unsocial, and stands condemned as society's and man's most dangerous enemy. It must be overcome. If this is not accomplished there is no salvation for humanity. How true this conclusion is can be gleaned from the fact that, although many remedies have been suggested in the past, from prohibition and woman suffrage through unions and co-operative enterprises to socialism, we are still waiting for a reformed society. Many of these suggestions would evidently remedy at most one or the other evil. Furthermore, these remedies and all others of the same kind are artificial, and as such

will overcome the evil opposed only for the length of time required by the liberalist to discover a new channel for liberal self-assertion, or to evade the oppressive law.

It follows that a lasting and satisfactory remedy can only be found in an entirely new spirit. That there must be a spirit which of itself will bring about all those blessings the liberal spirit has robbed us of, stands to reason. The yearning of the human heart and race does not cry out in vain. A Schopenhauer may believe in the futility of all such hopes. But the belief in an Allwise Creator does not tolerate such pessimism. Independent of any ethical principles, we are thus able to analyze this spirit by emphasizing first the effects desired, and after that the social relations which will produce them.

If in our subsequent discussion we arrive at conclusions which are essentially in harmony with the natural law in the scholastic sense, or, if we find that the rational nature, accepted as a norm for man's conduct, would suggest all that the true spirit demands, we shall on our part gladly accept such agreement, since for many at least this would be a valuable confirmation of the truth of our deductions. However, let it be borne in mind that for the present we do not lean on these scholastic truths. We seek an argument which carries conviction of itself, and which is acceptable also to those to whom, because of their prejudice, scholastic arguments are ineffective.

We have ascertained that social well-being is impossible under religious liberalism, which makes man supreme and free of all duty by denying God's existence, man's creation, and by rejecting in consequence a well defined religious belief, handed down to us authoritatively and infallibly and free from all subjective influence and doubtful interpretation. Let us suppose, however, that it is God Who made man and created him social, Who wants man to live in society, and Who wants him to achieve through society harmony, civilization, prosperity and salvation. Then, we must recognize a divine law, enjoining a certain standard of life and also those actions which lead to this end. Religious belief, strengthened by sound reasoning as well as by faith, in the place of religious liberalism, would be of the greatest social value.

These truths, which are not only a pious belief, lead logically to a moral law, well defined and circumscribed by the new standard of life. A home, in which happiness does not reign because it is not the union of one man and one woman, in which order and discipline are lacking, because there is not the proper subordination of the parents and children, which is void of confidence and affection through lack of permanence, and which is not filled with the blessings of trust and unselfish co-operation, is clearly against our social standard. Nor is it worthy of man and of his spirituality and immortality to give himself to exclusive pursuit of wealth, to low and excessive pleasure, or to all absorbing selfishness.

Why do we condemn lying, although at times it may be very useful? Because its practice disrupts

society, destroys confidence, and thus deprives us of the benefits of society, on which God made us depend. Similarly, whatever makes impossible the blessings of society must be considered wrong, and whatever confers them on all members of society should be desired and advocated. It follows that we must uphold moral obligation against moral liberalism, because it leads to human dignity, to happiness in the home, to nation-wide prosperity.

W. J. ENGELEN, S. J.

The Social Vision of Lacordaire

Lacordaire himself tells us that he reached Catholic belief through social belief. There is nothing particularly remarkable about that, for we well know that all roads lead to Rome and that one may arrive at the true faith by any conceivable road. Art has brought many a beauty loving soul into the bosom of the Church because at all times has she fostered the various arts that could be made to contribute to the glory of God. Others have been impressed by the works of charity which she always encouraged and cultivated. Again others have been struck by the remarkable sanity which she has ever shown in the affairs of human life. Consequently, if anyone should be strongly and favorably impressed by the social policies which she has advocated and pursued throughout her career and which have been so well adapted to the needs of the times and the exigencies of human nature, we would not in the least be surprised and regard this avenue of approach to the portals of the Church as natural and appropriate as any other.

Still there is an especial significance in the case of Lacordaire's conversion. It is typical of the attitude of our entire age. For it is quite evident that our age is groping back towards the true belief by way of the same route which Lacordaire traveled. Our age has little use for intellectual arguments. It does not habitually indulge in purely metaphysical speculations. The claims of the Church based on logical grounds it is much inclined to brush aside. In fact, it has almost completely lost its confidence in the power of reason to lead us to the truth. Its orientation is practical. Its recognition of the Church as a divinely instituted organism will follow only from one conviction, namely this, that the Church is absolutely necessary for the salvation of mankind and the reconstruction of society. That conviction is rapidly spreading and it may some day be the key that will open the doors of the Church to vast multitudes that are now living without the fold. Thus mankind at large will walk the same path which brought Lacordaire into the fulness of truth.

A French philosopher once said that modern society will bring back one by one the truths which the preceding generation rejected. It will discover that life is impossible without Catholic truth. It will make the sad experience that none of our most cherished institutions are safe in a non-Catholic atmosphere. Practical exigencies will compel humanity to embrace the truths that were so flippantly discarded. This trend is very manifest at the pres-

ent time. Sociologists are beginning to see the light very clearly. In many instances they are rediscovering the fundamental principles of social life which the Church has always unfalteringly and unequivocally announced. But they will make this further discovery that the Church also provides the inherent motive power without which the most beautiful policies are unavailing. When this conviction is borne in upon them, they will then realize that if society does not wish to go to pieces entirely it must reinstate the Church in its old position. When the world can no longer escape this inevitable conclusion, it will perhaps take the same step which Lacordaire took and accept the Church as the savior of society. The long and fatal Odyssey of disillusioned humanity will then come to an end and it will penitently and humbly knock at the door of the home which it so foolishly deserted.

It becomes increasingly evident that the whole structure of modern society is built on shifting sand which is giving way, thus imperiling the entire edifice. We are trying to prop the building on every side, but when the foundations yield nothing can keep the edifice from crumbling. The numerous laws being daily enacted are like the iron bands and clamps by which cracking walls are held together. However, such devices, though they may impart a temporary solidity, are inadequate to stave off the final ruin which is bound to come in spite of such makeshifts. The social fabric of our days lacks the internal cohesion which alone is able to give stability. The centrifugal forces are in the ascendant, and where that is the case no amount of bracing can insure firmness. Society can only be knit together by a spiritual bond, and that bond is to be found in the teaching of the Catholic Church. To this Church, therefore, and its teachings the eyes of sociologists will necessarily turn.

When we compare the writings of Lacordaire with those of modern sociologists an important difference of viewpoint immediately strikes us. (Political and Social Philosophy. From the French of Lacordaire. Edited by the Rev. D. O'Mahony, B. D., B. C. L.; London, Kegan Paul, Trench, Truebner & Co.; 1924.) The modern sociologist approaches the question from without; Lacordaire from within. The former is concerned chiefly with applications; the latter with underlying vital principles. The former accumulates practical details; the latter opens up the sources of inspiration. It is inspiration we so sorely need in our days. We are trying to run a big and complicated machine without motive power. That is the reason why our efforts are doomed to failure. The philosophy of Lacordaire is a necessary complement of modern sociology. There is nothing obsolete or antiquated about it. It is as fresh and vital as it was in his own days. We even find that he treats identically of the same problems that are at this moment vexing our thinkers and imperatively clamoring for a solution. There is the problem of the home, which has become acute at the present; the problem of human brotherhood, with which we are grappling so earnestly but which still baffles us; the problem

of human rights which are in a fair way of being gradually obliterated; the problem of liberty of which some facetiously say that it already has vanished from modern society. These problems Lacordaire deals with along Catholic lines of thought. Lacordaire was a seer. He possessed an insight into social matters that was equaled only by two of his contemporaries, Count Montalembert and Ozanam. He was a prophet, for he also had the courage to utter the truths which he visioned. He was a citizen of the future, but he was that only because he was a citizen of the past. The best to be found in the Fathers of the Church in him again became vocal and articulate. For the great principles of human conduct we must always go back to the past. We are always ahead of our age when we revitalize the moral and social teachings of our forefathers. It is very strange, indeed, but their wisdom is always new. For the things for which we are now battling, our Christian ancestors fought under even more unfavorable circumstances. Error is never new. The modern errors are hoary with age. Even as Christianity has anticipated all truth, so paganism has anticipated every error. As a result of this interesting fact, only those are really ahead of their own days who have delved into the past and familiarized themselves with the profound wisdom of bygone ages. There lies the secret of eternal youth and of true modernity. Lacordaire knew it, and, therefore, he has written for all times.

Let us see how practical Lacordaire is, for we usually have a lurking suspicion that a seer is impractical and that he is remote from the real and urgent needs of men. That, of course, is a fatal error. There is nothing more practical than the moral law. The moral law is the law of life. Upon its observance hinges happiness and human welfare. The prophet accordingly who recalls the dictates of the moral law has a most practical mission. Every utterance of his bears directly and most intimately on the destinies of mankind. The practical emphasis is quite apparent in Lacordaire's teachings.

We are much concerned about the problem of marriage. It is difficult for us to uphold the sanctity of marriage, the integrity of family life and the stability of the home. We realize that there can neither be public morality nor real prosperity if the home disintegrates. Yet we are unable to prevent the breaking up of families. This in spite of the fact that we boast of being a very practical nation. As a matter of fact, we have not at all touched the root of the problem and so all our efforts have been futile. Lacordaire does go to the root of the matter. He places the problem of marital fidelity upon which ultimately the indissolubility of the marriage tie must rest in its larger perspective. This larger and more inclusive setting is the general duty of chastity. Only in an atmosphere of chastity can the sanctity of marriage be maintained. This the Church seeks to create. Tell me not she is impractical. She alone is practical; for, wishing to obtain a definite effect, she first of all posits the cause from which this effect will flow with absolute necessity. Lacordaire has a chapter on Catholicism and Chastity. That chapter proves him to be a practical

man, more practical than our modern sociologists and reformers who expect to get effects without causes and to gather grapes from thorns.

Again we have a hard time defending our liberties. They are encroached upon from every quarter. They are being swept away before our very eyes. Strange paradox, by our most frantic efforts to liberate we only succeed in enslaving ourselves more. What is the reason for this anomaly? Here it is. Our liberties are not properly anchored and so they may at any time be carried away from their moorings. Lacordaire does not leave the situation that way. He is more practical. He finds a safe basis for our rights and liberties that will permanently insure them against undue aggression. In the same manner he treats every question, not allowing any ends to hang loose in the air. That is what may be called practical sociology.

Lacordaire is no mere ideologist. He has a keen eye for the realities of life and he builds up his social and political system on bedrock. Much our generation can learn from him and his conferences, that contain truths apparently as new as coins just coming from the mint. It is not the first time that a monk who had fled the world was needed to set the world right. Lacordaire may do this very service for our perplexed society. In him it will find both vision and practical discernment admirably blended.

C. BRUEHL.

Education in the Factory

The Bournville Works, England, devoted to the Coca and Chocolate Industry, have since a number of years followed an interesting experiment—education in the factory. An account of the program and results of the experiment is contained in a pamphlet lately issued by the Publication Department of the Bournville Works.*

The guiding idea is embodied in the saying of Lord Avebury uttered some years ago: "Now we advocate education, not merely to make the man the better workman, but the workman the better man." Whilst, therefore, the employer sees an advance of his own interests in well-educated workmen, nevertheless this is not the sole motive of the education of his workmen. He has at heart their own personal development. The Bournville workmen, realizing this, have consequently, it would appear, taken an energetic and enthusiastic interest in the educational facilities offered them in the factory. The whole scheme lacks the air of only another means to make more profits out of the additional intellectual equipment acquired by the workman and lacks also the character of patronizing paternalism which the workman instinctively resents as being unworthy of himself as a human being, the peer of every other human being.

The factory education is not carried on independently of the local educational authorities. The juveniles employed in the works attend the Day Continuation Schools. Continuation school education is therefore in this instance not opposed by the

*) Ferguson, Education in the Factory, Publication Dept., Bournville, England.

employers but welcomed and assisted. For this reason it has also been a success.

All other educational work, however, is arranged and financed by the Messrs. Cadbury Bros., Ltd., of the Bournville Works. Initiation Schools are arranged to give new boys and girls a better introduction to factory life. Vacation Schools are opened when the Continuation Schools are on holiday. Camp Schools are also provided for during weeks of outing during summer.

One of the interesting features of "outing education" was the School on the Barge. The company chartered a barge which traveled through the intricate network of the canals of the Midlands. The first trip was to Stratford-on-Avon, the home of Shakespeare. Before reaching this destination stops were made at points of interest, such as the Old Manor of Badesley Clinton, Warwick Castle, Guy's Cliffe, Leicester Hospital. Advantage was taken of these places to give historical lectures to the outing students. Classes were conducted on the barge in wet weather, ordinarily, however, on some favorable location on the banks of the canal. Written work took the form of a diary of the week's work. Such outdoor study groups foster a healthy spirit of idealism apart from the fact that geography, history, architecture, botany, and literature are very graphically imparted to the children.

The apprenticeship education for the skilled trades is carefully planned. The eligible youths in the work are informed of vacancies in the works, and they may prepare themselves for the positions. A stimulus is given by making the appointment competitive. It is not unusual that fifty, sixty or even seventy boys will compete for a half dozen positions. Nothing is left to haphazard in this work of apprenticeship. The studies are so arranged that theoretically and practically the best results are achieved. Apprentices are indentured in the departments of pattern making, blacksmithing, fitting, sheet metal work, tinsmithing, pipe fitting, electrical engineering, carpentry, bricklaying, and printing; and from time to time they have also been indentured in the Engineer's Office and the Research Laboratories. From this educational work for apprentices the industry derives, as is evident, a more direct benefit than from any other educational work which it undertakes. Girls receive special training in the card box department. No one is promoted to a higher position, foreman, inspector, or manager, who has not trained himself for these positions.

A special course of lectures is given to foremen, brewwomen, charge hands, and others in positions of responsibility. Among them are, first, general lectures that have no bearing on their job, and secondly, special lectures that are related to their work. The first group includes such subjects as economics, industrial history, organization of industry, banking, income tax, unemployment, science, its methods, results and limitations. The second group includes scientific management, planning, relation of the laboratory to the works, of the engineering department to the works, statistics, factory dangers, transport, markets, education and training. Not

only is interest stimulated in the work of the industry by such lectures, but also the outlook of the workers is broadened on all questions of human interest.

The monthly popular lectures arranged by the Works Council show a great variety of subjects: With Shackleton and Scott in the Antarctic; Collecting English Folk-Songs in the Appalachian Mountains, North America; My Own Poetry; Wild Bird Life; The King's Pictures at Windsor Castle and Buckingham Palace; The Romance of Wireless; People I Have Met, etc.

Young men and women who show exceptional talents are encouraged to engage in university studies. Full-time and part-time scholarships are offered them in Ruskin College, Oxford, Fircroft College, the Universities of Birmingham and London. Some of the graduates return to Bournville to take up work in the Engineer's Office, the Analyst's Laboratory, or some other technical department; others never return to Bournville. It is evident that the education offered by the Bournville Works means to educate men for life and not so much for the factory.

No phase of education, youth or adult, is overlooked. It costs money, indeed, to finance these educational schemes, but it is money well spent. Man is more than a mere machine in the factory. If factory work helps him in his great aim in life—self-perfection—factory work will lift from itself the curse which millions in their discontentment and unhappiness daily hurl against it because of its enslaving chains.

A. J. M.

Drawing Farther Apart

The appendix of A Practical Treatise on Labor by Hendrick B. Wright, a Pennsylvania coal miner—published in 1871—is given over to a review of the great coal strike of 1870-71. In making out his case for the miners the author is able to point to the vindication of the latter by the public press of the country which "has pretty correctly placed this subject before the country." And thereby he is led to discourse on the importance and influence of public opinion.

"Public opinion in this land has a restraining influence upon capital as well as upon men," Wright declares, "and an outspoken public sentiment, through an independent press, is one of the means of turning the thoughts of those people who control capital upon the propriety of a review, if not a change, of their conduct."

We wonder whether the coal miners of the present generation are willing to put as much reliance on the restraining influence of public opinion as did this coal miner of fifty years ago? Or whether they still place as much confidence in the public as he did? "Capital, he adds, "may have an element of strength which may overpower the endurance of the men in its employ; but, if this be done in opposition to the just and sensible view of an enlightened and unprejudiced public sentiment, there may be very great doubt of the propriety or expediency of exercising it.*")

We fear the faith of the workers in both the public and public opinion has been badly shaken since Hendrick B. Wright wrote these sentences. At least an editorial in the *Journal of the Electrical Workers and Operators* would lead us to assume this to be the fact. When some time last Fall a daily counseled strikers to appeal to the public to obtain both a hearing and redress of the wrong they complained of, that publication did not merely denounce the proposition, but also the party labor was advised to address itself to with its grievances.

"The only time the public ever became interested in any labor struggle was when it got hungry or cold or had to walk, says the editorial. "Then it gobbled down all the canned lies and half truths fed it by the press, and started to whine in spite against those who served it and lick the feet of those who rob it." This does not, however, complete the condemnation of that great unknown quantity, the public, for the editor of the official journal of the International Brotherhood of Electrical Workers continues: "Great 'friend,' this misinformed, chloroformed 'public'—divided into two classes, the robbers and the robbed, the cheaters and the cheated, those who have and those who haven't. Always it has been on the side of the strongest group, in the same way that God has always been on the side of the strongest army."***)

The tenor of these statements differs greatly from the general drift of thought expressed by old Hendrick B. Wright. Shrill as it may seem, it but indicates the growing belief of labor that they cannot hope for justice from those not allied with their cause. Thus the economic classes in our country are drawing farther apart.

On the Press and its Influence

In the last five centuries, truth has been a shuttle-cock with which men have played. In the last five years, truth has been the last thing anyone considered. We were told it was necessary to tell lies in order to win the war—at any rate, that it was not necessary to tell the truth. It seemed plausible then. Today it is simply a literal fact that the most sincere seekers do not know the truth. The Sovereign People depend on the Press; the Press is dependent on earning its daily bread, and finds it as difficult as anyone else.—Robert Keable in *Black Friars*. * * *

We think it true to say of most daily papers that the merchandise they have to sell is largely a scandal about their own or other nations, and an act of destruction stands a thousand more chances of being displayed in prominent type and retailed than any constructive work, and it is the most sensational happenings recorded in the Press of any country which are reprinted in the foreign Press. So the unthinking reader, hypnotized from day to day, comes to believe firmly in the wickedness, incapacity

or dishonesty of other nations.—*The Irish Statesman*. * * *

It is evident that the business department of newspaper has become more and more important. When one considers that in the last twenty-five years the circulation of daily newspapers throughout the United States has jumped approximately 15,000,000, and that the financial demands of present-day journalism have grown consistently more complex, there is seen to be ample cause for this development.—Paul W. White in *The Editor and Publisher*. * * *

Journalism . . . has everywhere passed into the hands of people who have no use for the arts, who are utterly ruthless and restrained by no scruple of commercial or political morality, whose operations benefit no one—not even themselves. The logical conclusion of the process is the stultification of civilization, the obliteration of the arts, the transformation of the masses of mankind into robots, and themselves, the multi-millionaires, into robots, too, quantitatively but not qualitatively differentiated from the others. This is the cul-de-sac into which capitalism has rushed, dragging the nations at its heels.—C. M. Grieve in *The New Age*.

Warder's Review

A Few Paragraphs on Financial Servitude

On the eve of the Democratic National Convention the N. Y. *Nation* published a page of sketches foreshadowing coming events. There is among them a very striking picture of the "winner," picked by the artist: a rhinoceros on whose hide is inscribed: *The Money Power*.

Some will be shocked by this insinuation and accuse the *Nation* of radicalism, while wishing to push Hon. Mr. Burleson back in the Post Office Department at Washington. Their ire is sure to grow to cyclonic dimensions on being told that in the same issue of the weekly referred to, a book reviewer states approvingly, it had never occurred to the Frenchman, Pierre l'Espanol de la Tramery, author of *The World Struggle for Oil*, that "any one would doubt or deny that Mr. Hughes does the Standard's bidding."

But isn't it a fact that the financial interests are supreme, and the political machine must work at their command? Wasn't it Woodrow Wilson who said: "We have been dreading all along the time when the combined power of high finance would be greater than the power of the Government." Adding at once: "Have we come to the time when the President of the United States or any man who wishes to be President must doff his cap in the presence of this high finance?" Evidently Mr. Wilson was of the opinion that the interests had really obtained a strong hold on the Government. More than one passage in *The New Freedom* gives proof of this belief. He asserts (on page 202) that the big business men had already captured the Govern-

*) Wright, Hendrick B. A Practical Treatise on Labor. N. Y., 1871, P. 399-400.

**) Loc. cit., November, 1923, P. 525-26.

ent, while a few pages further on he says: "the United States has a master now,—those who in combination control these monopolies."

So the *Nation's* artist, declaring the Money power the real winner of the convention, can hardly be accused of anything more serious than of having chosen the wrong animal to symbolize that institution. The brazen bull, used by the tyrant Phalaris to roast his victims, would have suited this purpose better!

There a Cleavage Between the Organized and the Unorganized Workers?

Even with other than the employing classes, organized labor is at present less popular than it was twenty years ago. Is it because the unorganized workers, farmers, and even a part of those who make up the professional and clerical classes, feel that the organized workers are using their power for further their own selfish interests without regard for the welfare of others?

An English writer, Charles Percival Isaac, accuses the trade unions of obtaining "an undue share of the national production for their members." "In the meantime," he continues, "the mass of the community is sinking deeper and deeper into poverty, and may well form a defensive alliance with the employing class." This statement, while it probably holds true of England, is not entirely applicable to the conditions in our country. However, the fact that many women workers in factories—we are thinking of mothers supporting a family—receive at fourteen dollars a week, while bricklayers and carpenters demand but little less (\$10-\$12) for a day's wage, proves that with us, too, the accusation that the organized workers using their position to obtain an undue advantage over their unorganized brethren, might be raised.

Anent the Question of Securing Apprentices

The head of a firm of contractors, Mr. Ferguson, of the John W. Ferguson Co., Paterson, N. J., has addressed a letter to *The Carpenter*, the official publication of the United Brotherhood of Carpenters and Joiners of America, on the question of apprenticeship, which that journal has lately discussed. To him it seems that "one difficulty in getting properly trained men in the building industry is the lack of personal interest by the employer in the apprentice while he is learning the trade." Mr. Ferguson confesses to a dislike on the part of employers generally to take on apprentices "because of the difficulty in training them and their inability to produce profitable results at the start."

It seems, he has no hope that the employers will be found willing again to train apprentices in a satisfactory manner. For this reason he advocates trade schools, to be attended by apprentices during the Winter months. In fact, he relates his own experiences with an undertaking of this kind. "Two years ago," says Mr. Ferguson in his communication, printed in *The Carpenter*, "I became interested in the subject of apprentices learning the bricklayers' trade. We established a school and a few

employers paid the expenses for the first year; now it is being operated under the supervision of the Board of Education and the funds are obtained from the city, state and United States under the Smith-Hughes Act.*")

Mr. Ferguson claims that the apprentices attending this school have made remarkable progress; furthermore that the method employed has been recognized by the state and national governments as one of the best in the country. However that may be, his communication makes it clear that the blame for the lack of properly trained apprentices cannot be saddled on to the Unions alone. The fault rather lies with the system, whose chief object is to obtain profit and accumulate capital without regard for the true happiness of individuals or the welfare of society.

An Idle Miner on the Rural Question

A coal miner, soliloquizing on the present condition of agriculture and the farmer in the *Illinois Miner*, proves how near to the danger line this basic industry and those engaged in it in our country have approached. One is reminded by what he says of the descriptions travelers have at times given of the Roman Campagna and Sicily, or the rural districts of other countries where agriculture languished and the latifundia prevailed.

The author of the article "From Loony Land," which deals with the incongruity of the economic situation of our country, on returning from St. Louis to his home in Illinois recently, passed through a fertile section of country, known as the American Bottom, "the richest land outdoors," as "Adam Coaldigger" calls that stretch of alluvial soil. What he saw and mused on will seem to some a startling revelation. He says:

"The day was misty so I couldn't see the farm homes lying a half mile or so from the roadbed. As a result I felt like I was traveling through a depopulated farming country.

"Of course, there are farm homes in this garden spot of creation. But I am sure there is only one family living on every half section. Just think of it: one family for every 320 acres of land, a tract which, in most countries, would be regarded a ducal estate and would support a ducal household with all its pomp and glory. But previous visits to the same territory have convinced me that the denizens of the above garden spots are in no danger of having their daughters snatched up by European noble men. The country homes do not look unduly prosperous in spite of the rich soil on which they stand."

He admits to not having consulted the last farm census to discover the financial status of that section of country. Nevertheless, from what he knows of farming and farmers in general, he ventures the statement that "at least one-half of these farms are tilled by tenants while the other half are mortgaged up to the handle."

This assumption is probably correct; and still, only twenty-five years have passed since the late Archbishop Keane of Dubuque—one time Rector of the Catholic University—stated as his conviction that we had no social question in America! Today an unemployed miner finds "idle land, half tilled

*) The Carpenter, June, 1924: A Contractor's View on Apprenticeship, P. 26.

land, Nile Delta land that could produce fifty bushels of wheat to the acre if it were farmed" within a few miles of one of the most populous cities of the country. In that very city, on the other hand, there are many thousands who are undernourished, poorly clothed and shod, and who live in mere hovels, unworthy of the name: human habitation. And while there is an overproduction of coal—and idle coal miners in consequence—both these proletarians of the city slums and the farm tenants will want for fuel often enough next Winter.

After a Century of Strife

Writing in the *London Observer*, Lord Wilner remarked that in spite of the great progress of invention, the fight for existence, for the great mass of the people, has hardly been lessened at all. Similarly an Illinois coal miner recently told the *Warder* that, while the eight-hour day was a real boon to the worker, his financial condition remained virtually unchanged in spite of years of effort to better it.

That is the chief reason why an immense productive system which, as Ernest A. Dowson says in his address on "Bad Trade and Its Cause"—published in the *New Age* of March 13, 1924—"is far more than ample to supply all our needs," remains largely idle. It furthermore accounts for the recurrence of strikes, the inextinguishable social unrest and all the other symptoms of prevalent discontent.

The workers realize that after every effort on their part, to raise the standard of living and accumulate a little property, the share of the wealth which they have helped produce, remaining to them, is quite small as compared to the vast wealth held by the few. And what is more: the worker never feels secure either of his job or his property. He realizes that his tenure of both depends on forces over which he has no control.

To some extent the pleasure seeking of the young workers must be attributed to this condition. They have watched their parents scrimp and save, denying themselves comforts and pleasures, trying to accumulate some capital or property, but to little or no avail. They, therefore, renounce the intention to do likewise, since they have their parents' failure in mind. They will at least have something out of life, so they say. In the end they will look to the state for old age pension; and the state will have to grant it to appease them. From that we will progress to other measures of state-socialism, until at last a levy on capital will be resorted to. Caesar Augustus had recourse to such a measure, but it did not really mend things.

Observations of a Hindu in a Christian Country

A Brahmin, who came to our country to study, working his way through college, for a time was employed in a sugar factory in a town near San

Francisco. He, and all the workers, had a twelve-hour shift. Dhan Gopal Mukerji was not an unsophisticated youth when, together with others, he crawled into the belly of this monster. But even his recollections of the place are ghastly. "I have never heard so much filthy talk from anybody," he writes in that exceedingly interesting volume, "Caste and Outcast," "as from some of those factory laborers. . . . It really was terrible. In a community of four hundred laborers, the majority of whom were not married, they had a red-light district, where there were three prostitutes. Once in a while one could see three or four rows of men going in and out of these houses."

The cultured Hindu draws a parallel between the vices of the East and West, and concludes that ours are the more vulgar and beastly. "In the East," he says, "a prostitute is a woman of art. She knows how to sing and dance. After all she is a dancer and singer. She attracts by more than sex. But here in this vile factory town, human flesh and human souls were sold like hogs or oxen."*)

He does not seem, in this instance, to realize that a hundred years of industrialism have rotted the soul of the people of the West and deadened their finer sensibilities. Even today in Spain and Italy such scenes are not enacted. At another time he perceives fully well the evil influence even a few months of intensive labor in an uncongenial environment were apt to have on a lot of his own countrymen.

Writing of his experiences as a seasonal worker in the asparagus fields of California, he recollects an American foreman who would say, "Hurry up! Hurry up!" "goading the human cattle (in this instance East Indians) to more energy and more work." "Sometimes the men," Mukerji writes, "would be so weary that they would go and fetch liquor with which to drink themselves into forgetfulness." Soon he came to see that his countrymen, "who had few vices at home, with six months of this kind of work had been reduced to such a condition that they were drinking up their wages in order to forget they were alive." He assures his readers that "all the old Indian bringing up was being swept away by a few months of inhumanly cruel work."**)

For a hundred years, and more, great numbers of workers have passed through this self-same experience. Hundreds of thousands have succumbed to those influences, suffering degradation of body and soul the like of which only the Roman slaves were made to endure. What he witnessed at Cannington is merely one of the results of industrialism and its relentless demand for hands, without regard for age or sex, the past or future of those who are pressed into the service of a cause whose one great aim is profit.

**) Loc. cit., P. 270.

*) Mukerji, D. G. *Caste and Outcast*. N. Y., 1923, P. 247.

The Woman's Apostolate

An Imperative Obligation

Theologians of former times as well as those of the present age hold that "whatever is necessary is the will of God." Certainly no one who has cast even a casual glance into the misery prevalent in great cities, or who knows aught of the increasing decay of morality among entire classes of the population, or the corruption of youth which causes one to fear for the future, will deny that co-operation with organized efforts in social and charitable activities, in the lay apostolate, has become extremely necessary, and must therefore be considered a duty for Catholic women in our day.

Catholic women in all parts of the world have long since recognized this necessity and have undertaken, according to their ability and the leisure at their command, to assist, with self-sacrificing devotion, wherever woman's heart and hand might be of help, wherever woman's faith and courage might console and save. Women's organizations of various types have displayed a most gratifying zeal in the pursuit of their benevolent objects.

Nevertheless, while giving a full measure of praise and support to the women's organizations and individuals so engaged, one must not lose sight of the real danger for some of them, involved in the very zeal with which they pursue their efforts. The danger is that they may become so deeply engrossed in social endeavors, in activity for the public weal, that they are apt to neglect their own spiritual life; that, while striving to care for the souls of others, they may permit their own soul to pine and starve.

This danger is particularly grave in the case of those who occupy the positions of leaders, and whose chief avocation is social action. For, if they wish to accomplish anything worth while, then their work with and in societies will make such engrossing claims on their time and strength, will fill their mind and heart with such a mass of plans, thoughts and cares, clamoring for a hearing morning, noon and night, and even throughout sleepless nights, that it will become extremely difficult to remain calmly recollected, to preserve peace of mind and soul, and to prevent the clamoring cry of the demands of work-a-day life from violently disturbing the indispensable silent communion with God. It will become exceedingly difficult to devote even a bit of time each day to casting a peering glance into one's own heart, into one's conscience. Difficult indeed to find respite and peace of mind for prayer and other acts of devotion. Yesterday one was too busy, today one is too fatigued, and tomorrow one may possibly forget prayer and devotions altogether!

When asked why she would not engage in the efforts of social-charitable societies, a young Viennese woman once said: "Society workers are always so terribly fidgety." Admitting that the "always" is an exaggeration, the statement nevertheless contains the truth that strenuous social activity tends to produce a nervous, distracted disposition

and to promote shallowness, unless the individual so engaged counteracts this menace by the infallible means of self-sanctification, the cultivation of the spiritual, the religious life.

Addressing a large gathering of women, a bishop who has gained valuable experience as a counselor and promoter of women's societies, once said: "Catholic society work requires a pure heart and a strong faith. More than other women those laboring in and with our societies must heed the word of St. Paul: 'This is the Will of God, your sanctification.' And they in particular should pray with burning devotion at Holy Communion: 'Soul of Christ, sanctify me.' I make the greatest possible demand on the women engaged in work in Catholic societies; they may consider this a proof of my esteem. One cannot show greater regard for another than by expecting great things of him."

The vocation to engage in activities of a social and charitable character is something exceptionally great, because it offers opportunities for saving immortal souls. Consequently we must undertake and arrange our endeavors in this domain *sub specie aeternitatis*, with an outlook upon eternity; in other words, we must hallow them, must give them eternal value by ever bearing in mind the intention: "All that I do, from the humblest and most insignificant act to the most important and most difficult, I will do for the love of God, *because* He wills it and *as* He wills it. I will perform my duties in such a manner that God may find joy in them and that I also, when time shall have ceased for me, may find joy therein." If we accustom ourselves to renew this intention each day as frequently as possible we will be the more apt to exert all our powers to produce something really good; we will then no longer have cause to complain that we "have failed all day long to think of God," as one frequently hears busy women exclaim; and we will not become discouraged at failures and disappointments, which are all too frequent. For, viewed in the light of eternity, temporal failures become minor and harmless, if we can but assure ourselves that we have labored for the love of God and not for the purpose of obtaining human approval.

On the other hand, every success, viewed in the proper spirit, fills us with gratitude and joy. For God has not forbidden us to rejoice over the success of our undertakings; on the contrary: when the Apostles related to Our Lord the miraculous deeds they had performed He lovingly encouraged them, saying: "Rejoice . . . that your names are written in heaven."

If we allow the light of eternity to shine into our souls when minor difficulties arise in the course of our work in societies and in social service, when "human weaknesses," evidencing themselves in supersensitiveness, ingratitude, petty jealousies and the like, trouble us, we can save ourselves much unpleasantness and many humiliations, and can avoid many occasions of sin for ourselves and others. Then indeed will God's blessing rest on our labors.

And without God's blessing we can do nothing. God permits us ever so often to realize keenly that we are dependent upon His assistance: there are times when we plod and toil at a task, devise plans that seemingly cannot fail, secure the assistance of influential persons, and convince ourselves that we have prepared everything perfectly—and lo, the entire undertaking fails dismally. Then again there are times when the difficulties confronting us seem insurmountable, when we hesitate and doubt and fear for the outcome; in our perplexity we begin to pray fervently—and behold, everything finally turns out splendidly. For God has given His blessing.

The duty of *prayer* for divine assistance in all our undertakings is indeed imperative. Hence we must not neglect our religious life, no matter how seemingly impossible it is for us to find time for prayer. It is precisely when we begin to hurry and fret, when our nerves begin to twitch and fidget, when the heart grows restless under the pressure of work, that we must force ourselves, with all our energy, to set everything aside for a few moments and to regain poise and strength by quickly elevating our mind to God. Whoever has tried this simple means knows how all efforts are lightened and promoted thereby.

Someone with many years of experience in work in societies advises that individuals so engaged frequently address requests to convents and priests for the aid of prayer for the promotion of society activities; this should be done particularly before important undertakings, conventions, conferences, etc. Such prayers, offered by pious souls, never fail to yield beneficent results.

Naturally we must not forget frequent, if possible daily, attendance at Holy Mass and the frequent reception of the Sacraments, if we would strive for self-sanctification and simultaneously for the sanctification of society activities. For where indeed can one find more intensive consolation, more enduring strength, and more joyful courage than in the founts of joy from which Holy Church invites us to drink? We must banish the fear that the cultivation of the religious life may involve "loss of time." An efficient Catholic housemaid, constantly overburdened with work, once wrote: "If I could not attend Holy Mass every morning I would not have the strength to do all that is expected of me. The half hour spent with God helps all my work along better than any one day's efforts of mine."

An approved method of self-sanctification and also for resting troubled nerves is to spend a certain specified time daily, say half an hour or an hour, entirely alone or with a good book as one's sole companion. That cannot always be done as easily as one might wish, but the exercise of a bit of will power will make it possible. And what this brief period of communion with one's soul represents in one's daily life, the *spiritual retreats* offer for the year. No one engaged in social and charitable work and in work in the societies should fail to attend them; they give renewed energy and resiliency to the soul, quickening refreshment to the

fatigued mind, and even strength to the exhausted body. The so-called closed retreats, during which one secludes one's self for three or five days in a convent or a house of retreats, spending one's time in complete separation from all the humdrum things of work-a-day life, in restful silence, in company with others similarly inclined, in meditating, under the guidance of a priest, on naught but God and one's salvation, in order to adjust all one's acts and ambitions into the light of eternity—these retreats are to be commended most highly. It is also a very meritorious undertaking for Catholic societies to arrange for such retreats for their members or those whom they aid. Such occasions are bound to afford opportunity for retreats for individuals who otherwise would not attend them, and who gain strength and courage from the retreats; as a matter of fact, there are numerous instances on record of truly remarkable conversions resulting from retreats arranged by societies.

If it is impossible to arrange for closed retreats it may still be possible to provide for retreats open to the public, with series of lectures, in some church lasting about a week; such exercises are a wholesome substitute for the closed retreat, though they fail to offer all that the boon of the days of seclusion and rest, away from the wonted manner of life, conveys.

In some Catholic organizations it is customary to have women and girls, desirous of devoting themselves entirely to social and charitable activities, prepare themselves in a special manner by religious instruction and practices, in addition to acquiring the necessary social and technical knowledge. This is done by arranging for a sort of novitiate. In Hungary the women's organization, "The Social Mission," in Vienna the "Social Charity" society, and other societies elsewhere, observe this practice. While this procedure is not practicable everywhere and in all societies, nevertheless *self-sanctification* is possible everywhere, and to neglect it involves a great injustice toward's one's own self and towards the entire undertaking to which one's strength is dedicated. The thought of God, the active desire to do naught but fulfill *His will* must transcend and inspire all our efforts, the light of eternity must guide all our endeavors; only if this be the case will our efforts in the vineyard of the Lord be fruitful; the soil in this vineyard is hard as rock for those engaged in social and charitable endeavor, and oftentimes one would be tempted to despair of its fertility, were it not for the help of God.

SR. RAPHAELA BRENTANO, O. S. B.,
Nonnberg, Salzburg.

"To be at ease is to be unsafe," wrote Cardinal Newman. If we are thoroughly satisfied with our work for the orphans, for the wayward children at our juvenile courts, for stricken families, for the foundlings, for the sick and dying—if we are not sometimes disturbed by thoughts of unfinished work, of defective methods, of slackness in our generosity, then it may be that our standards of achievement are not as high as they might be.—*The Catholic Press* (Sydney).

Changing Types of Women and An Immutable Ideal

The accomplishments of three noted Women's colleges of our country are thus set forth in *The Punch Bowl*:

Bryn Mawr—Our tumbling team is marvelous.
Holyoke—We had a wonderful wrestling team this year.
Vassar—We have some good dancers, too.

This skit describes quite accurately a rather popular type of womanhood. The grandmothers of these same girls held dear an ideal far removed from the young woman who goes in for sports, cigarette-smoking and other manly accomplishments. As the novels and the famous "Keepsakes" of sixty and seventy years ago tell us, the fashionable woman of those days was expected to be not merely refined, but delicate, shunning physical exercise and other unladylike exertions.

Visiting in our country in 1849-1850, the celebrated Swedish authoress, Fredrika Bremer, sojourned at St. Louis for a few days during the fall of the latter year. While in that city she was invited to a bridal party, at which, as she reports in her impressions of America, she "should see a very lovely bride and 'the cream of society' in this great Mississippi city, the second after New Orleans." It seems, she did not attend the wedding, perhaps on account of an indisposition, but she ultimately paid a morning visit to the bridal pair, residing at the same hotel with her. Of this visit Miss Bremer's letter of November 7, 1850, contains the following description: "It was in the forenoon; but the room in which the bride sat was darkened and was only faintly lighted up by the blaze of the fire. The bride was tall and delicately formed, but too thin, but for all this lovely, and with a blooming complexion. She was quite young, and struck me like a rare hot-house plant, scarcely able to endure the free winds of the open air. Her long, taper fingers played with a number of little valuables fastened to a gold chain, which, hanging round her neck, reached to her waist. Her dress was modest and tasteful. She looked, however, more like an article of luxury than a young woman meant to be the mother of a family. The faint light of the room, the warmth of the fire, the soft, perfumed atmosphere—everything, in short, around this young bride, seemed to speak of effeminacy." Miss Bremer further remarks that the bridegroom, a very rich planter from Florida, was "evidently no effeminate person, but a man and a gentleman."*)

On leaving "that perfumed apartment, with its hot-house atmosphere and its half-daylight, in which was carefully tended a beautiful human flower," the Swedish traveler was met by "a heaven as blue as that of spring, and by a fresh vernal air, by sunshine and the song of birds among the whispering trees." She confesses, the contrast was delightful. "Ah, said I to myself," Miss Bremer con-

tinues, "this is a different life! After all, it is not good; no, it is not good, it has not the freshness of Nature, that life which so many ladies lead in this country; that life of twilight in comfortable rooms, rocking themselves by the fireside from one year's end to another; that life of effeminate warmth and inactivity, by which means they exclude themselves from the fresh air, from fresh invigorating life! And the physical weakness of the ladies of this country must, in great measure, be ascribed to their effeminate education. It is a sort of harem-life, although with this difference, that they, unlike the Oriental women, are here in the Western country regarded as sultaneesses, and the men as their subjects. It has, nevertheless, the tendency to circumscribe their development, and to divert them from their highest and noblest purpose. The harems of the West, not less than those of the East, degrade the life and the consciousness of woman."***)

After her visit to the fashionable young bride the noted Protestant writer, who was one of the foremost women writers of her day, visited Catholic asylums and religious institutions under the care of nuns. Her impressions of these are set down in the following sentences: "It was another aspect of female development which I beheld here. I saw in two large asylums and in an institution for the restoration of fallen women (the Good Shepherd's Asylum), as well as the hospital for the sick, the women who call themselves 'Sisters,' living a true and grand life as mothers of the orphan, as sisters and nurses of the fallen and the suffering. That was a refreshing, that was a strengthening sight!"***)

While the ideals of the American society woman have considerably changed during the seventy-five years since Fredrika Bremer went from the exotic atmosphere surrounding the rich young bride to those Catholic institutions, the spirit of our Sisters has remained unchanged. The young woman of today no longer looks like a rare hothouse plant, "scarcely able to endure the free winds of the open air." She is rather masculine than effeminate. But she still appears "more like an article of luxury than a young woman meant to be the mother of a family." This generally healthy, sport-loving, and therefore tanned young woman is no less selfish than was her sister of two, three generations ago, whom the Swedish traveller accused of effeminacy. Were Miss Bremer to return to our country today and to repair from a Country Club, where she had met the new American girl, to those same institutions of charity, visited by her in 1850, her opinion would remain, that what she saw here was a refreshing, a strengthening sight. And she would also confess, as she did then: "And how lovely they were, these Conventual Sisters, in their noble, worthy costume, with their quiet, fresh demeanor and activity!" And they would again seem to her "lovelier, fresher, happier, than the greater number

*) Bremer, Fredrika. *The Homes of the New World*. N. Y., 1853, vol. 2, p. 84-85.

**) Ibid. p. 85-86.

***) Ibid. p. 86.

of women living in the world" whom she had seen.†)

Undoubtedly she would resent the attacks of certain elements of the American people on our sisterhoods. Even in her days she felt as one in this matter with the distinguished Swedish churchman Geijer, who had remarked to Miss Bremer that "Convents must be re-established anew; not in the old form, but as free societies of women and men for the carrying out of works of love!" And having visited these Catholic institutions, she confesses to seeing such convents "coming into operation in this country."

It also appeared to her that the number of women in all countries on the face of the earth shows "that God has an intention in this which man would do well to attend to more and more." But while industrialism and commercialism made use of this surplus to their advantage, forcing many thousands of women to become mere adjuncts of power-driven pieces of machinery, the Swedish writer emphasizes the great truth that "the human race needs spiritual mothers and sisters." And she expresses it as her conviction: "Women acquire in these holy sisterhoods a power for the accomplishment of such duty, which in their isolated state they could only obtain in exceptional cases. As the brides and handmaids of Christ, they attain to a higher life, a more expansive consciousness, a greater power."††)

Thus this writer proves the great wisdom of the church in permitting women to organize societies of a spiritual nature, so that they may be able to foster all the more effectively those lofty ideals which are as necessary to man as his daily bread. The ideal woman is never either effeminate or masculine, but always and under all circumstances motherly. This is the great need of our times: women, willing to be true mothers, living and laboring for their own children, their own families, or for the children of others and the human family in general.

F. P. K.

Women in Industry in Less Favorable Position Than Men

To what extent the position of women in industry is less favorable than that of men, reports covering the separate earnings of both from factories in New York State employing over 260,000 men and 58,000 women prove. They show that the average weekly earnings of women in up-State factories are \$15.28, while men up-State receive a little more than twice this amount. Women, especially up-State, are generally found in those industries where earnings for both men and women are low. According to the *Industrial Bulletin*, issued by the Industrial Commissioner of New York State, this is evident from the fact that the wages of men, in industries where more than one-half the workers are women, are \$5.00 below the general average for men up-State. In New York City, earnings of women average \$20.30, which was about 60 per cent

†) Ibid. p. 86.

††) Ibid. p. 87.

of the average for men. While this ratio of women's earnings to those of men is, as the *Bulletin* points out, more favorable than that which holds true up-State, a larger percentage of the women in this case are engaged in industries in which employment is highly seasonal. Furthermore, it would seem that women's wages are not advanced as readily as the wages of men.

According to the *Bulletin*, in only two of the eleven groups into which the manufacturing industries of the State of New York have been classified are more women employed than men. These are the textile and clothing industries. On an average, weekly earnings in these two industries show a rate of increase only one-third as great as that in the industries where 90 per cent or more of the employees are men.

Ever since the introduction of the industrial system the tendency to pay women, whether they be married or unmarried, efficient or inefficient, a wage below that offered men, even when the kind of work performed is identical, has prevailed. An appalling case of this kind is reported by Miss Adelaide Mary Anderson, formerly Principal Lady Inspector of Factories of the British Home Office, in her book on *Women in the Factory*. Her attention had been called to a member of a Factory Girls' Club in London, employed in decorated sheet metal work, who "looked thoroughly miserable and overworked." An investigation revealed that the girl had been set to work, at eight shillings a week, on a heavy "grooving" machine in place of a man paid twenty-eight shillings a week.*)

The injustice of paying a woman less wages than a man for the same efforts is too apparent to need any further comment. She is entitled to a just wage and in many cases stands badly in need of it. Industry, underpaying women workers, sponges on their patience and endurance, both of which are frequently stretched to the breaking point for the sake of those dependent on the efforts of these toilers.

Women Are Not in Industry Temporarily

Figures on women in Alabama industries, issued by the Federal Women's Bureau, contradict the theory that women wage earners are for the most part young persons who work for wages temporarily. Twenty-eight per cent of the women reporting were between 16 and 20 years old, 38.6 per cent between 20 and 30, and 28.9 per cent between 30 and 50.

Sixty per cent of the women reporting had been working three years or longer; 42 per cent, five years or longer, and 22.3 per cent, 10 years or longer, in the trade in which they were occupied at the time of the survey. Because the idea persists that women are in industry only during brief periods, says the report, "there is a marked tendency to put them at work at low skilled jobs where there is

(Concluded on page 136.)

*) Anderson, Dame A. M. *Women in the Factory* London, 1922, P. 65.

Central-Blatt and Social Justice.

Die Monatschrift veröffentlicht von der Central-Stelle des Central-Vereins, 3835 Westminster Pl., St. Louis, Mo. Abonnement, \$2.00 das Jahr, zahlbar im Voraus; Einzelne Hefte 20 Cents.

Sub-Date: 5—25 Exemplare an eine Adresse, 15 Cents das Stück; 26 Exemplare und mehr, je 12 Cents. Abonnement auf Lebenszeit, \$50.00.

P. Albert Maria Weiß, O. P.

Neben dem Münchner Johann Adam Möhler (1796—1838), dem Verfasser der „Symbolik“ (oder Darstellung der dogmatischen Gegensätze der Katholiken und Protestanten nach ihren öffentlichen Bekenntnisschriften) (Mainz, Kupferberg 1904—13. Aufl.) und dem Kölner Matthias Joseph Scheeben (1835—1888), dem Verfasser der „Mysterien des Christenthums“ (Freiburg im Breisgau, Verlag Herder, 1912—13. Aufl.) dessen geniales Jugendwerk „Natur und Gnade“ der Münchner Universitätsprofessor Martin Grabmann 1922 im Theatinerverlag (München, Lieblandsstraße 11) neu herausgab, ist es der Wahl-Österreicher P. Albert Maria Weiß, O. Pr. (geb. 1844), auf dem als „Dritten im Bunde“ der mitteleuropäische Katholizismus fußen darf, wenn er aus theologischer Wurzel seine Zukunft gut gestalten will. Möhler, als Polemiker gegen die Sekten des Protestantismus, Scheeben, als spekulativer Dogmatiker, der die logische Gliederung des katholischen Glaubensgebäudes aufzeigte, ebneten beide der dritten Generation des 19ten Jahrhunderts die Wege, bis Karl von Vogelsang und P. Weiß aus theologischen Prämissen heraus das Werk der katholischen Soziologie auszuführen imstande waren.

Wenn man die außertheologische katholische Wissenschaft der letzten Jahrzehnte, repräsentiert etwa von Vogelsang und P. Weiß, oder auch von Richard Kralik und P. Heinrich Pesch, S. J., näher ins Auge faßt, so muß man konstatieren, daß das Ideal einer ständischen Veranstaltung der Wissenschaften in den Universitäten, einer organisatorischen Bindung an gewisse ständische Regeln und Normen katholischerseits nicht mehr gegeben ist, seit die Universitäten nämlich aufhörten, katholische Institute zu sein. Da an ihre Stelle nichts von gleichem soziologischen Werth getreten ist, die katholisch-kirchlichen Universitäten stecken in den Rinderschuhen, so mußten die genialen Anregungen auf den Gebieten katholischer Wissenschaft außerhalb der Universitäten geschehen und ausgehen von Publizisten wie Vogelsang oder Privatgelehrten wie Kralik, oder von Männern, die statt im ständischen Gebäude der Universitäten im Gefüge ihres Ordens wurzelten, wie P. Pesch, oder P. Weiß, O. Pr. Von den heidnisch oder jüdisch gewordenen Universitäten vertrieben, zog sich die katholische Wissenschaft zurück auf außerständische Einzelmenschen, oder auf die im Wissenschaftsbetrieb erfahrenen Orden. In letzterer Möglichkeit drückt sich der soziologische Gedanke aus, daß die Kirche in Zeiten der Kataombenkultur, in denen wir nach der Zerstörung des katholischen Staats- und Gesellschaftsideals im 19ten Jahrhundert wohl leben, auch auf nicht unmittelbar theologischen Gebieten gewissermaßen als Interregnum zu gelten habe.

Der Unterschied zwischen den beiden auf verwandten Gebieten wissenschaftlich thätigen Männern,

P. Weiß und P. Pesch, ist vor allem ein methodischer. Während P. Pesch von der theologischen Ableitung seiner Wissenschaft absieht, gewissermaßen reiner Fachmann bleiben will, dabei aber den an die Einzelseele sich wendenden seelsorgerlichen Pädagogen nicht verleugnen kann, bleibt P. Weiß auch als Soziologe und Nationalökonom primär Theologe, in allen Fragen aus der Fülle theologischer Tradition schöpfend, dabei mehr darauf abgestimmt, als Wissenschaftler der Gesamtheit seelsorgerlich zu dienen als den einzelnen Seelen irgendwelcher Leser, Freunde oder Feinde. Aus diesem methodischen Gegensatz folgt der in einigen Fragen wenigstens gegebene, prinzipielle Gegensatz. Während P. Weiß die moderne Kultur und ihre sozialen Phänomene mehr skeptisch anblickt, neigt P. Pesch zu größerem Optimismus. So liegen letzterlinie wohl zwei verschiedene Temperamente vor mit zwei verschiedenen Methoden, die sich gewiß ergänzen, die aber auch ihre Rangordnung besitzen und deren Gegenfaktlichkeit überdies in diesem oder jenem Punkt nicht bloß eine konträre, sondern eine kontradiktorische ist.

Das Hauptwerk von P. Weiß, das uns hier interessiert, ist der 4. Band seiner „Apologie des Christenthums“, „Soziale Frage und soziale Ordnung“ oder (Handbuch der Gesellschaftslehre, Freiburg im Breisgau, Verlag Herder 1896—3. Aufl.) Es ist gewidmet dem General des Predigerordens, Cardinal Andreas Frühwirth, dem Freund und Berather des unvergeßlichen Frh. Karl von Vogelsang.

Im ersten Halbband behandelt P. Weiß: 1. Das öffentliche Leben unter dem Einfluß der modernen Ideen (Absolutismus, Radikalismus, Liberalismus, Sozialismus und Anarchismus); 2. Das Recht, (im Verhältnis zur natürlichen, sittlichen, öffentlichen und göttlichen Ordnung); 3. Die Grundlagen der Gesellschaft (nämlich: die Persönlichkeit, das Eigentum, die Arbeit); 4. Die Familie (Ehe und Familie im Verhältnis zur Gesellschaft und zum Reich Gottes). Im zweiten Halbband wird fortgesetzt: 5. Die bürgerliche Gesellschaft (die soziale Lage; die organische, bürgerliche und wirtschaftliche Gesellschaftsordnung; die kirchliche Lehre über Kapital, Zins und Wucher; sittliche, rechtliche und gesellschaftliche Heilmittel); 6. Staat und Völkergesellschaft (Staatszweck und Staatsgewalt; Ob sich christlich regieren läßt? Staat und Staaten; die mittelalterliche Auffassung vom Staats- und Völkerrecht); 7. Das Reich Gottes (Die Kirche als Gesellschaft; das Heil der Gesellschaft in der Anerkennung der Kirche, als einer wahren, natürlichen und übernatürlichen Gesellschaft; die Kirche und die Gesellschaft). Den Anhang endlich bilden „24 Thesen über die allgemeinen Begriffe der Gesellschaftslehre“ betreffend „Individuum und Gesellschaft“ sowie „Wesen und Zweck des menschlichen Gesellschaftslebens.“

Wie klar und einfach dieses klassische katholische „Handbuch der Gesellschaftslehre“ geschrieben ist, kann man erst dann ganz ermessen, wenn man die Handbücher der modernen Wissenschaft damit vergleicht. So z. B. bleibt Othmar Spann's Kategorienlehre (Sammlung Herdflamme, Jena, Verlag Gustav Fischer

1924), so radikal darin mit mehr als hundertjährigen Verirrungen der modernen Wissenschaft gebrochen wird und so erfreulich die damit zum Ausdruck kommende Reaktion gegen Liberalismus und Individualismus auf dem Gebiet der Geistes- wie Naturwissenschaften ist, verglichen mit den Kategorientafeln von P. Weiß, ein bloßer Versuch, das auf kirchlicher Grundlage längst Gesagte vom Standpunkte der modernen Wissenschaft neu zu formulieren.

Wir besitzen in der Soziologie von P. Weiß eine katholische Gesellschaftslehre, mit deren Hilfe wir zu allen modernen Sozialproblemen Stellung nehmen können. Als „Grundlagen der Gesellschaft“ nennt P. Weiß: die menschliche Persönlichkeit, ihr Besitzthum und ihre Arbeit. Gleich Richard Kralik in seiner Triologie „Weltweisheit“ (Weltwissenschaft, Weltgerechtigkeit, Welt Schönheit) definiert auch P. Weiß die Gesellschaft, die soziale wie die kosmische Ordnung, als *Organisation von Persönlichkeiten*. Keine Gesellschaft, die nicht wieder Persönlichkeit wäre. Durch die Persönlichkeit der Autorität geschieht es, daß die Gesellschaft als Ganzes mehr ist als die bloße Summe ihrer Theile. Die Autorität gestaltet die einzelnen Persönlichkeiten um zu Gliedern einer höheren Ganzheit. „Wenn wir auf christlichem Standpunkt von der Einheit der Gesellschaft reden, so haben wir auch bereits das Prinzip der Autorität ausgesprochen. Es giebt keinen andern Weg, um die innere Einheit der Gesellschaft zu retten und den Satz durchzuführen, daß die Gesellschaft als Einheit etwas Höheres ist. Wie der Organismus des menschlichen Körpers durch die Seele qualitativ, substantiell etwas anderes wird, als die Summe der Theile, so wird die Summe aller einzelnen Mitglieder und ihrer Rechte in der Gesellschaft erst dadurch etwas anderes und Höheres, etwas qualitativ und substantiell Verschiedenes, daß die Gesellschaft als solche durch die Autorität zu einer inneren Einheit verbunden wird.“ (P. Weiß, 1111.) Gegenüber der modernen Häresie, daß Führung für die als Ganzes gegebene Gesellschaft genüge, liegt im Begriff der die Gesellschaft als Ganzes konstituierenden Autorität, die Idee der Herrschaft.— Als Zelle der Gesellschaft muß nach P. Weiß die Familie gelten. Alle Sozialordnung ist ihrem Wesen zufolge familienhaft. Die Familie aber, die paulinische *ecclesia domestica* (Römer 16, 5) ruht in der christlichen Gesellschaftsordnung auf der sakramentalen Ehe. Darin daß die Gatten sich selbst das Sakrament der Ehe spenden und damit die häusliche Gemeinschaft als Wurzel der bürgerlichen konstituieren, kommt der Gedanke eines doppelten Priestertums in der Kirche Jesu Christi zum sinnvollen Ausdruck. Auf der Familie ruht die bürgerliche Gesellschaft, nämlich die Ordnung der Stände und auf dieser erst als dritte Größe die Staats- und Staatenordnung. Als Krone und übernatürliche Zusammenfassung der drei nothwendigen natürlichen Kreise schließt die Kirche, das Reich Gottes, den ganzen Aufbau ab.

P. Weiß war der große Apologet der letzten Jahrzehnte. Antimodernist bis zur letzten Konsequenz in theologischen wie soziologischen Fragen, stand er mit Karl Vogelsang und dem Kreis der *Union de Fri-*

bourg um Kardinal Gaspard Merillod (zu Freiburg im Uechtland) auf Seiten Leo XIII, mit Ernst Commer und Caspar Decurtins auf Seiten Pius X, im Kampfe gegen den Modernismus. Während Pius X vor allem gegen den religiösen Modernismus kämpfte, warf Pius XI in seiner ersten Enzyklika „*Ubi Arcano Dei*“ (23. Dezember 1922) dem soziologischen Modernismus den Fehdehandschuh vor die Füße. Diese Häresie zu durchschauen, bietet P. Weiß die besten Mittel. Ohne im einzelnen alle Fragen zu lösen, giebt sein Handbuch doch denjenigen, die in seinen Geist eindringen, Antwort auf alle modernen sozialen Fragen.

Der Kampf gegen den Modernismus, den Pius X kühn ansagte und den Pius XI vom religiösen auf das soziologische Gebiet auszudehnen für nöthig fand, ist noch nicht zu Ende. Welchen soziologischen Modernismus meinte wohl der Papst? P. Weiß giebt die sinngemäße Antwort!

Moderner Gözendienst, nach P. Weiß, ist vor allem die Ablehnung der konkreten lebendigen Autorität, die sich in unseren Tagen zeigt als Verwerfung der kirchlichen Hierarchie, als Ausschaltung der Familie, als Uebergipfelung des Vereinswesens und mancherlei „Bewegthums“, als Umgehung der legitimen historischen Ordnung im Staate, kurzum als Widerstand gegen das 4. Gebot Gottes. Modern ist der Aberglaube, der die großen Zahlen, Massenaufmärsche, Organisationen, Parteien, Gewerkschaften, Bewegungen zu Fetischen macht; modern ist der Glaube an katholische Rotationsmaschinen, katholische Fabrikschle, an die Rettung, von Staat und Gesellschaft durch Wahlsiege und Parlamentmehrheiten, durch Geld, Plakate und Presse; modern ist nach P. Weiß nicht minder der Wahnglaube an die den Himmel stürmenden Triumphe der Technik, an den allein seligmachenden Industrialismus, an das satte Motto der Zivilisation: „Wie haben wir es doch so herrlich weit gebracht!“

Mit P. Weiß, der nicht nur als Theologe, sondern auch als Soziologe an einen katholischen Konsens der Jahrhunderte glaubte, auch in Fragen, in denen die Kirche niemals „*ex Cathedra*“ entscheidet, weil es Aufgabe der katholischen Wissenschaft ist, sie zu lösen, etwa im Problem „Zins und Wucher“, „Republik oder Monarchie“, „ständische oder parlamentarische Verfassung“, mit P. Weiß, der ein scharfes Auge besaß für die sozialen Zusammenhänge und der daher die moderne Technik, den modernen Industrialismus, das moderne Großstadtwesen nicht darnach beurtheilte, daß es doch keine Sünde sein könne, im Auto zu fahren, in der Schuhfabrik zu kaufen, in der Zinskaserne zu wohnen, sondern vielmehr nach den Maßstäben sittlicher Gesamtverschuldung ganzer Generationen, mit P. Weiß müssen auch wir vom Standpunkte einer ehrlichen Soziologie, die gleich ihrem Herrn und Meister, Jesus Christus, auch oft ein ehernes Antlitz trägt, mit skeptischen Blicken die modernen sozialen Pseudoordnungen betrachten. Wir können von ihnen nicht viel mehr als Nichts erwarten. Um so vertrauensvoller glauben wir daran, daß es dem katholischen Credo möglich sein muß, jede noch so große soziale Unordnung im schrittweisen Aufbau durch eine bis zur letzten Faser konsequente katholische Sozialordnung zu überwinden.

Dr. Ernst Karl Winter, Wien.

Schutz dem Leben Minderwerthiger.

Von Zeit zu Zeit wird in unsrem Lande von dieser oder jener Seite die Forderung ausgesprochen, geistig Minderwerthige, besonders blöde Personen, seien aus der Welt zu schaffen. Ebenso aber auch mit Mißbildungen zur Welt kommende Kinder wie auch solche Erwachsene, deren Leiden keine Hoffnung auf Besserung zulassen scheinen. Auf dem Wege der Euthanasie, eines schmerzlosen Einschlafens, sollen sie und ihre Mitmenschen erlöst werden. Mag auch das Mitleid mit dem Leiden und der Hilflosigkeit solcher Kranken und Entarteten bei diesem Vorschlag mitsprechen, so wird man sich doch angesichts des Hochmuths und der Eitelkeit der dem humanistischen Ideal huldigenden Menschen von heute des Gedankens nicht erwehren können, daß diese Selbstgötter sich durch den Anblick und die Gegenwart derartiger Unheilbarer beleidigt fühlen und nie daher bei Seite geschafft sehen möchten.

Ueber die Unerlaubtheit diese Mittels können Christen nicht im Zweifel sein. Doch sprechen auch rein menschliche Beweggründe gegen die Einführung der gezielten Beseitigung der Kranken und Verkrüppelten genannter Art. Trefflich sind die Ausführungen eines deutschen Arztes über diese Frage, und zwar eines Mediziners, der seit zwei Jahrzehnten die großen Anstalten in Magdeburg-Gracau leitet und etwa 20,000 Anormale in dieser Zeit beobachtet und betreut hat. Dr. M. Ulbrich äußert sich nun in seiner Schrift: „Dürfen wir minderwerthige Leben vernichten?“ zu den am meisten angeführten Gründen zu Gunsten dieses Vorschlags ebenso entschieden wie überzeugend in ablehnendem Sinne. Er schreibt:

„Die meisten Anormalen fühlen sich durchaus nicht unglücklich. Sie befinden sich in ihrer engen Welt meist durchaus glücklich und hängen mit inwiefern Dankbarkeit an ihren Pilegerinnen. Es kommt oft genug vor, daß sie mit großer Fähigkeit am Leben festhalten und jeden Gedanken ans Sterben zurückweisen. Der Wunsch nach Lebensverlängerung findet sich oft vielmehr bei den Menschen, die nach ihrer Beschaffenheit durchaus nicht auf das Leben zu verzichten brauchten (Nervenleidende, Hypochonder, Hysterische, usw.). Bei den meisten Menschen sind die Sterbenswünsche nur eine Eingebung besonderer Stunden des Niedergeschlagenseins. In Wirklichkeit sind die Fälle verzweifelter Lebensunwerthes überaus selten und bestehen mehr in der Meinung der Streitenden als in der Wirklichkeit. Wer weiß, ob auf 10,000 Fälle des Anormalenthums einer kommt, der die Tödtungsfrage brennend macht!“

„Viele Eltern,“ führt Dr. Ulbrich des weiteren aus, „hängen gerade an den gebrechlichen Kindern mit großer Liebe. Es kommt sogar vor, daß ein elendes Kind für die Eltern ein besonderes Bindemittel ist, wodurch sie sich zu einander in immer besseres Verstehen finden.“

„In vielen Fällen spricht bei Angehörigen, um ein gering gewordenen Leben auszulöschen, das Mitleid ein entscheidendes Wort. Es schmerzt uns, jemand, den wir lieb haben, leiden zu sehen. Aber ist Gott nicht der Barmherzigste, der jedem Menschen ein bestimmtes Leidenmaß zumißt? Und dürfen wir barmherziger sein

wollen als Gott? Gott heißt uns die Leidensfelde trinken, nicht ausschütten.“

Die erfahrenen Praktiker wissen, daß etwa 80 Prozent des Anormalenelendes durch eigene oder fremde Schuld hervorgerufen sind (Alkoholismus, Verwandten ehen, sexuelle Verirrungen, usw.). Dabei spielen Dummheit, Leichtsinns und Schlechtigkeit eine große Rolle. Alles oberflächliche Abmähnen der Unkrauterscheinungen ist vergebliche Arbeit. „Wir müssen vielmehr (vorbeugen und) alles aus dem Wege räumen, erklärt der erfahrene deutsche Anstaltsleiter, „was das leibliche und geistige Wohl gefährdet (Warnung vor leichtsinnigem Eheabschluß u. a.) Die christliche Liebe sieht in jedem anormalen Menschen eine Aufgabe, die gelöst aber nicht vernichtet werden soll.“

Als Gegner der Tödtung unheilbarer Kranker hat sich in jüngster Zeit noch ein anderer deutscher Arzt, Obermedizinalrath Dr. Molker, Leiter der sächsischen Staatsanstalt für blöde Kinder in Großhennersdorf, ausgesprochen. Wie wir der „Caritas“ entnehmen erklärte er: „Das menschliche Leben muß uns heilig sein. Vor allem derjenige, der nicht einmal die Todesstrafe des Schwerverbrechers billigt, darf nicht unschuldige Kinder zum Tode verurtheilen, nur weil sie für die Mitmenschen eine Last sind. Der Verbrecher ist für sich und seine Mitmenschen eine viel größere Last, und gerade er will oft lieber zum Tode verurtheilt werden, als lebenslang im Zuchthaus schmachten. Das blöde Kind aber hat noch Lust am Leben und freut sich desselben; ja es giebt viel mehr solcher Kinder, die eine ausgesprochene Heiterkeit zeigen. Würde es recht sein, über diesen Lebenswillen einfach durch ein Gesetz zur Tagesordnung überzugehen? Nie und nimmer.“ Dr. Molker meint, der ganze Apparat zur „vorsichtigen Tödtung“ würde besser dazu verwandt, den Kindern ihr Dasein zu verschönern. „Unsterblich sind auch diese Seelen und ihr kurzes Wandern im finstern Erdenenthal muß einen Sinn haben. Der Mensch soll versuchen, ihn herauszubekommen.“

Die von diesen Ärzten behandelten Fragen sind heute schon bei uns in gewissem Maße aktuell. Wer da weiß, wie reich solche „Fälle“ in unsrem Lande zur Modesache werden, und wie leicht „öffentliche Meinung“ und Gesetzgeber den Einredungskünften der Förderer solcher angeblich humanitären Vorschläge gegenüber erliegen, wird den Wunsch hegen, man möge sich auf katholischer Seite mehr als bisher mit diesem Problem beschäftigen. Es ist nicht klug, mit der Abwehr zu warten bis das Haus in hellen Flammen steht! Noricus.

Es handelt sich bei der großen sozialen Frage nicht darum, was dem einen oder dem anderen Menschen angenehm ist, was ihm Genüsse verschafft, sondern um die Frage: Werden die ewigen Gesetze, die der Schöpfer gegeben hat, durchgeführt oder nicht? Und diese Gesetze sind radikal, sie vertragen keine mammonistische Vermäßerung, sie gebieten uns, mit ganzer Kraft gegen Ausbeutung und Unterdrückung und für die heiligen, unverjährbaren Gottesrechte der Kinder Gottes zu streiten, aus Gottes- und Nächstenliebe.

Anton Drel.

SOCIAL REVIEW

PERSONAL.

Terence V. Powderly, Grand Master Workman of the Knights of Labor from 1879 to 1893, died at his home in Washington, D. C., on June 24, at the age of 75.

In his early years he was a switch tender, car repairer and machinist, and served as Mayor of Scranton from 1878 to 1884. In 1896 he campaigned for McKinley and was made Commissioner General of Immigration. In recent years he has been a subordinate official in the immigration bureau.

CATHOLIC ACTION.

London Catholics support a Hostel for Discharged Women Prisoners and Other Cases, situated in King's Road, Chelsea. During the past year this institution helped a hundred and seventy-eight women from prisons and police courts.

Addressing the annual meeting of the Catholic Young Men's Society of England, held early in June, Brother John Naughton, of Widnes, said the great need was for a purely educational movement to develop the social sense. The Catholic Social Guild study club movement supplied that need, and by them they would be able to fight confusion and error by a reasoned presentation of the social implications of religion. The C. Y. M. S. could also assist by providing young men to be trained as speakers in the Catholic Evidence Guild. "To restore all things in Christ" was the glorious apostolate that should commend itself to the young men's societies.

SOCIAL RESEARCH.

Twenty-nine American University students from all parts of the country will spend seven weeks this Summer in New York City, where they have begun to study social conditions in the most congested area. The expenses of the survey are being borne by the Y. M. C. A. The students meet twice weekly to hear lectures and to discuss and compare their findings.

CHILD WELFARE.

A number of labor unions in co-operation with educators have formed the National Association for Child Development, which will conduct a summer camp for children of workmen at Pawling, New York. The organization wants to develop children of workmen "physically, culturally and practically along liberal ideals."

The camp will not only give lessons to the children but will try to stir them up to do worth-while things. As time goes on the Association expects to organize camp after camp of a like sort in different parts of the country.

PROFITS.

In its report for 1923, the International Harvester Company shows a net profit of \$10,274,376, after all charges and taxes were paid. These profits were nearly double those of the previous year.

President Legge said that the 1923 profits are "far from normal."

Last year's depression in the oil industry, which wrecked many concerns, did not affect Standard Oil of New Jersey, which reports earnings of \$56,295,282. Of this amount only \$34,011,821 was needed for dividends and the remaining \$22,283,461 was placed in surplus.

SUFFRAGE.

An article in the *Political Science Quarterly* shows that the principle of compulsory voting has been largely adopted. In Belgium it was adopted in 1893, and the percentage of non-voters fell to 5.2. In Holland, since 1917, the non-voter is liable to a fine of three florins for the first offence, and ten florins for the second. In Czecho-Slovakia the fine ranges from 200 to 500 Czech crowns, or the civic slacker may be sent to prison. Here, however, it is not very effective, as 50,000 failed to vote at the last municipal elections, and it is impossible for the courts to deal with such a number. In Bulgaria voting has been compulsory since 1882.

STATE CONTROL.

Nebraska State banks were called upon to pay total assessments of \$500,000 to the State deposit guaranty fund on July 1. These include the regular assessment of one-twentieth of 1 per cent on deposits, which averaged \$235,000,000 for the last six months, and a special one of one-seventh of 1 per cent.

The commission plans to use this money to retire receivers' certificates, and when these are all paid off and the moneys due depositors in failed banks paid, the fund will have a cash balance of \$1,200,000, in addition to \$2,500,000 of good assets taken over from the closed banks to reimburse the funds in part for the money paid to depositors.

ACCIDENT COMPENSATION.

Fatal accidents in Pennsylvania coal mines during the seven-year period, from 1916 to 1922, made fatherless 4,065 children, according to a recent report of the coal mine section of the Pennsylvania Compensation Rating and Inspection Bureau. The average age of these children was six years and thirty-four weeks. Of the total number of children, 199 were posthumous, their average birth date being seventeen weeks after the father's death.

The compensation paid the mothers of these children will cease after three hundred weeks; and although the compensation of each child will continue until the age of sixteen, it can seldom exceed two dollars per week. The social cost of these tragedies in neglected education, sickness, delinquency and dependency is beyond estimation.

CENSORSHIP.

While Catholics may be said to favor censorship, there are those who oppose it energetically. Thos. Dixon, author, addressing the American Booksellers' Association recently, motivated his opposition

to every kind of censorship in the following manner: "Once censorship starts, it goes on," said Mr. Dixon. "It spreads from one nosey mind to another. A censorship would be that of a group of peanut politicians. It would not be an intellectual or moral censorship. It would be political. If there was a Democratic board of censors and if there was a Republican administration we would have a Republican board of censors."

Mr. Dixon said no man or woman is good enough, broad enough, or wise enough to hold the autocratic power to place hands on the throat of an author and say: "You shall think only as I think and write only what I say shall be written."

WOMEN WORKERS.

The Women's Trade Union League, founded twenty years ago, held its Ninth Biennial Meeting at New York early in June. Workers in 115 different trades are associated with the league, according to the report of the secretary-treasurer, Elizabeth Christman. A yearly budget of over \$49,000 was reported, with \$6,602 cash in bank and only \$72 in accounts payable. A gift of \$2,500 from the Garland fund was announced.

The League's platform contains the following demands: (1) Organization of all workers into trade unions. (2) Equal pay for equal work, regardless of sex or race. (3) Eight hour day and 44-hour week. (4) An American standard of living. (5) Full citizenship for women. (6) The outlawry of war. (7) Closer affiliation of women workers of all countries."

PEOPLE'S EDUCATION.

In the *Contemporary Review* Dr. Werner Picht describes the work which has been done in Germany since the close of the war for the education of the adult. The various societies which have for some years sought to purvey culture to the people are now united in a Gesellschaft für Volksbildung (a "Society for the Education of the People"). This is already one of the largest voluntary educational bodies in the world, and its activities spread over nearly the whole of Germany:

In most of the towns, and even in some of the villages, there are "Popular High Schools," or centers for evening classes. They are generally financed by the municipalities, though these bodies cannot interfere with the teaching. In some States the Board of Education directs the work. In places the universities have special advisory bodies. A very popular evening is the "mixed" function, a serious lecture sandwiched between entertaining items or pictures. There is also a movement to expurgate the public libraries, which have been, as in our country, mainly used for circulating mediocre fiction.

SIGNS OF DECAY.

At the reopening "of Gotham's smartest supper club" the crush was so great that "only those who paid the enormous high tariff for ringside seats were able to dance." O. O. McIntyre in his syndicated column "New York Day by Day" claims "the crowd at the roped entrance ran down two flights of stairs and around the corner in the street. All the old subterfuges to gain admittance were used. Those who said they were members of the Astor and Vanderbilt parties and such."

According to the same source, "the attraction was the debut of a young dancer currently reported to be the innamorata of one of New York's richest men. There are

many stories of her fourteen-room apartment in a Park avenue hotel and a flock of limousines and ropes of pearl. She came out of a revue and has nothing but a property smile and a wistful look. There were thunderous applause and 'bravos.' It is the Manhattan manner of glorifying scandal. Flowers costing a fortune were heaped upon her."

HOUSING.

Federal employees in the District of Columbia are paying two-thirds of their wages for rent, said Assistant Attorney General Underwood, in urging Justice Stafford not to enjoin the enforcement of the rent regulation law, that has been extended by Congress.

Mr. Underwood told the court there are 65,000 government employees who receive an average wage of \$1,408 a year. Instead of paying one-fourth of this amount for rent, they are now paying nearly two-thirds, said Mr. Underwood.

The British House of Commons on June 5th agreed to a resolution introduced by John Wheatley, Minister of Health, involving the expenditure of vast sums of money to meet the housing situation throughout the country.

The plan involves a system of state subsidies of 43,000 pounds sterling (more than \$200,000) annually, extending over many years, with a possible ultimate expenditure of nearly one and a half billion pounds. The resolution was accepted in principle, the House voting favorably on an amendment providing that subsidies should be withheld until adequate arrangement shall have been made for obtaining labor and materials at reasonable prices.

YOUTH MOVEMENT.

The issue of June first of the *Social Service Bulletin* of the Methodist Federation for Social Service, is devoted to an outlook upon the Youth Movement and its beginning, the German *Jugendbewegung*, and similar developments in other countries.

The question: is there a youth movement in the United States? is answered in the negative. "There is nothing here," says the *Bulletin*, "to compare in organization and youth consciousness with the groups in Germany, Russia, China and Latin-America. But here, also, are many signs of an awakening mind and spirit on the part of youth." It is claimed that the National Civic Federation seeks to oppose the American Youth Movement.

The Pioneer Youth of America is the name of a movement having its origin in labor circles and intended to give boys and girls all that is best in the programs of Boy Scouts, Camp Fire Girls and similar organizations. "But, as Norman Thomas says in a communication printed in *The Nation* (June 11), "with this difference: the new organization definitely and avowedly stands for loyalty to peace rather than war or preparation for war, for the ideal of a fellowship of free human beings rather than the regimentation of 100 per cent Americans."

Already the Pioneer Youth of America has been officially indorsed by the International Convention of the Fur Workers and the Ladies' Garment Workers; the Brotherhood of Firemen and Oilers have contributed \$100, and a long list of New York City labor organizations have shown active interest. The executive committee has been created out of union men and women; several settlement and church houses and union headquarters have been

offered as homes for the new groups. An active campaign for the discovery, selection, and training of leaders is under way.

ORGANIZED LABOR.

The Labor Defense Council is preparing to publish a pamphlet on "Professional Labor Spies." The pamphlet will be in the nature of an encyclopedia of information concerning all known labor spies—giving photographs wherever possible and 50-word biographies, containing whatever information may be available as to past history, methods of work, trades, hobbies, how they were caught, etc.

The unfortunate condition in the Bituminous Coal Mining Industry has led to a controversy among miners. The miners who depend on their wages solely are accusing the men who engage in farming at the same time. One such farmer-miner, who lives on a forty-acre farm in Missouri, has written to the *United Mine Workers' Journal*, answering the complaint of an unemployed miner. He says, *inter alia*: "First, who is at fault if the miner has a big family? Who is at fault if he is tramping the streets? Why is he not making garden or doing something to save what little he has made to feed his large family that he is responsible for? I rented a house in town and could not make a living and save any money to tide me over strikes and shut-downs, so I rented a forty-acre farm and finally contracted to buy it. I have not paid for it all yet, but am saving and trying to lay by for a rainy day."

In another part of the same letter this farmer-miner says: "I have a family of a wife and five children and when I get up against it on account of strikes and shut-downs, it is nobody's fault but my own if I blow in every cent I make. There is not much difference, I find, in owning and paying for a little farm worth about \$2,600 or having a house in town worth about the same. I can say the farm miners around here are just as loyal as the town miner, and in some cases I know, more so."*

CO-OPERATION.

According to information received at the offices of the Missouri Cotton Growers' Co-operative Association, the combined membership of the various cotton co-operative marketing associations in the South now totals more than 250,000.

Figures received show the following total membership of the state associations: Alabama, 21,870; Arkansas, 12,525; Arizona, 1,286; Georgia, 39,648; Louisiana, 5,501; Mississippi, 19,950; Missouri, 580; North Carolina, 34,903; South Carolina, 13,953; Oklahoma, 53,538; Tennessee, 6,941; Texas, 39,908.

Encouraged by the results of the International Co-operative Summer Schools held at Basle in 1921, Brussels in 1922, and Paris in 1923, the Central Education Committee of the Co-operative Union, with the assistance of the Belgium Co-operative Union, have arranged a fourth Continental or International Summer School for co-operators at Ghent in August, 1924, the week previous to the holding of the International Co-operative Congress.

Besides the attraction of the International Congress during the week following the school the International

Co-operative Exhibition at Ghent (June to September) will be open to students attending the school.

The influence which co-operation may exert on the well-being of a nation is brought out by the correspondent of the *Manchester Guardian* in a descriptive account of a recent visit to Finland. He says that in that country "all classes of the community use large quantities of milk. This was a surprise until I found what price they were paying. At the time of my visit the price paid by the consumer was equivalent to about 1s. per gallon in our currency (about 21 cents.) Further inquiries revealed the fact that the shopkeeper himself paid about 11d. per gallon, and the farmer received 10½d. per gallon on rail at sender's station." The explanation was that the milk supply in most Finnish cities is in the hands of a farmers' co-operative society, and that the organization distributes the milk from a central depot in each city to the different small shopkeepers who retail it like other goods over the counter. There is no house-to-house distribution. "One thing, however, stands out clearly," says the writer, "that the town population, particularly the children, are enjoying a regular supply of clean fresh milk at a price that enables them to use considerable quantities with great benefit to the general health of the community."

MISCELLANEOUS.

By educating its employees to report to the company's medical department all suspected cases of tuberculosis, the Westinghouse Electric & Manufacturing Company is said to have reduced the actual cases of this disease at its East Pittsburgh, Pa., plant by 69 per cent within a year.

During the year 1921, 109 new cases of tuberculosis were found among the firm's 30,000 workers, of which 96 were of employees and 13 of members of employees' families. In 1922, the record was 31 employees and 5 members of employees' families.

The company recently erected a cottage at the Pennsylvania State Sanatorium for Tuberculosis at Cresson City, Pa., where all its tuberculosis employees may go for free treatment, and has preached by talks and placards the doctrine that tuberculosis can be cured if realized early.

Twenty-two subnormal girls were burned to death on May 30 when the Playa del Ray Development Home for Girls at Venice, a seaside village near Los Angeles, Cal., was destroyed by fire. George Hubbard, Venice Fire Chief, is said to have admitted that the Home was a firetrap, but that he did not make condemnation recommendations because he did not think it "advisable."

Commenting on the statement of the fire chief, Chief Inspector Watson, of the Venice police department, said: "It's like this. A public official is apt to be kicked out of office when election day rolls around if he does his duty too well, especially if he offends wealthy property owners. I have worked on the Los Angeles fire department and I know that many a building there without fire escapes, in direct violation of the law, was never bothered by fire or building inspectors. Why? Politics. The men who owned those buildings were wealthy men and exerted power. That's all there is to it. The public servant who saw too much was apt to lose his job altogether when the next election day arrived."

*Loc. cit. No. 11, June 1, 1924, P. 14.

The Central Verein and Catholic Action.

Officers of the G. R. C. Central Verein

President, **Charles Korz**, Butler, N. J.
 First Vice-President, **Henry Seyfried**, Indianapolis, Ind.
 Second Vice-President, **Max J. Leutermann**, Milwaukee, Wis.
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 Corr. and Financial Secretary, **John Q. Juenemann**, Box 364, St. Paul, Minn.
 Treasurer, **M. Deck**, St. Louis, Mo.
 Executive Committee: **Rev. A. Mayer**, St. Louis, Mo.; **Wm. V. Dielmann**, San Antonio, Tex.; **O. H. Kreuzberger**, Evansville, Ind., and **Anthony J. Zeits**, Philadelphia, Pa. The Major Executive Committee includes the Honorary President of the C. V., the Presidents of the State Leagues and the Presidents and Spiritual Directors of the Catholic Women's Union and the Gonzaga Union.
 Hon. President, **M. F. Girten**, Chicago, Ill.
 Communications intended for the Central Verein should be addressed to **Mr. John Q. Juenemann**, Box 364, St. Paul, Minnesota.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

PIUS X.

Fundamentals of Christian Solidarism

We read in the pages of Holy Writ: "It is better that two should be together than one; for they have the advantage of their society. If one fall he shall be supported by the other. Woe to him that is alone, for when he falleth he hath none to lift him up." (Eccles. iv, 9, 10.) And further: "A brother that is helped by his brother is like a strong city." (Prov. xviii, 19.) It is this natural impulse which binds men together in civil society, and it is likewise this which leads them to join together in associations of citizen with citizen; associations which, it is true, cannot be called societies in the full sense of the word, but which, notwithstanding, are societies.

LEO XIII.

* * *

All these societies—the family, the economic society, the state, the Church, voluntary associations of all kinds for educational or other purposes—are independent in themselves, as are also the members of the human body or any group of its members, as for instance the arms or legs; but among themselves they are bound by obligations of a solidaric character, just as individuals among themselves are united solidarically in the whole. They must co-operate with each other in order to attain the purposes of the universal great human society.

REV. ALBERT M. WEISZ, O. P.

* * *

A universal, international society, in which all individuals are exclusively members of one sole great entity, is possible. No human society of the type visioned by the Internationalists can exist; there can be no society in which all individuals are

joined directly and exclusively to the one great whole. A universal human society can be realized only if all members are independent in themselves and are at the same time conscious of their obligation of solidarity to co-operate for the accomplishment of the universal task of men, and only if the individuals are attached indirectly to the one great whole, i. e., through the various groups, the independent associations, small or large, to which they are attached directly as members. This is the chief distinction between the true Science of Society and that false science which finds expression in dreams of the Universal State and the socialistic State of the Future.

REV. ALBERT M. WEISZ, O. P.

Knowing and Cherishing Our Inheritance

Every thinking man feels that he owes his progenitors a debt of gratitude. There is something lacking in a man or a people who neither know nor care to know the history of their forebears and the worthy deeds they have performed. This frame of mind is all too common among the men and women of German parentage in this country. While they sing of America, the land of the Pilgrims' pride, they know nothing of their own pilgrim forefathers, so many of whom sought a haven of refuge in this country from persecution of one kind or another. Nor do they know anything of what these pilgrims accomplished, not in one state of the Union, but in the majority of them, in peace and war.

The American people in general are most proud of their free schools. In one state at least the first school of that kind was founded by German settlers, and that state is Texas. The *Ferguson Forum*, printed at Temple, Tex., brought out this fact in an editorial on Texas' First Public School (printed in No. 7, Vol. 7). The article says:

It may be news to some folks in Texas that the first public free school ever conducted in this state was at New Braunfels, county seat of Comal county. The citizenship there is practically all of German descent. The original settlers came from Germany almost a century ago to escape persecution. Texas never had a more loyal class of citizens than they proved to be, and their descendants of the present day are equally as good citizens. There is less crime in Comal county than in any other county in Texas of similar population. The people attend to their own affairs, observe the laws of their country, pay their taxes and are in all respects good citizens. They are the pioneers in the free school movement in this state, and yet despite all this, according to the standard of some bigots, they are not 100 per cent Americans.

Twenty years before the provision for free schools by taxation was incorporated into the state constitution the citizens of New Braunfels secured special legislation under which they could levy a small local tax for the support of education in their city and county.

So that settles one contention of the holier than thou bunch in Texas, and utterly defeats their arguments that they alone are the lawful custodians of the public school system of this state.

Without undue effort a great number of such facts pertaining to the German element in our country could be unearthed. Unfortunately, the study of the history of their own people seems to hold no attraction for the sons and daughters of the pioneers. A well educated young woman, graduate

of a leading Catholic Woman's College (not an Academy merely), doing field work for a Catholic association, was quite accidentally asked whether her grandparents in Cincinnati had been members of the German parish founded by Bishop Henni. It turned out that she knew nothing of that noble pioneer priest, who became the first Bishop and Archbishop of Milwaukee, after years of faithful labor in Ohio.

But we would not entirely blame the younger generation for this lack of knowledge of and interest in the history of the German-speaking pioneers in America. The fault lies to a great extent with the older generation, which has done so little to preserve the memories and the records of those steadfast men and women, who left everything behind to wander forth into the wilderness, there to build a home for themselves and their children, free from the thralldom and the oppression which had weighed so heavily upon them in the Old World.

The Western Catholic Union and the C. V.

Ever and anon members of our Catholic societies whose vision is limited to the seeking of advantages of one kind or another are apt to suggest that their society is self-sufficient, and that membership in a State League is a luxury it would be better to do without. This is particularly apt to be the case in the branches of fraternal insurance societies, which societies de facto have their own State and National organizations, and whose members consequently have a semblance of an argument against "double" affiliation.

On more than one occasion in the past, *The Catholic Record*, official organ of the Western Catholic Union, has given expression to editorial opinions that deprive such arguments of what shadow of value they may have seemed to have. In the June issue, on the editorial page, the leading article again expresses the attitude of the Supreme President, Mr. F. Wm. Heckenkamp, towards the Central Verein at least. After pointing to the fact that a number of State Leagues affiliated in the Central Verein would hold their annual conventions shortly, the article continues:

"The Western Catholic Union has always taken a deep interest in all organized Catholic lay activity and especially in the noble and effective work done by the Central Verein, particularly through its Central Bureau. We hope to see the day when every branch of the Western Catholic Union is directly affiliated with the different State organizations of the Central Verein, for as a Catholic society we must not content ourselves simply with furnishing protection for our families and entertainment for our members at meetings and socials, but we must use the machinery of our organization in the interest of the Catholic cause."

The writer of the article in *The Catholic Record* treats in passing of the value of such work, the value of State Conventions and the important duties of delegates, and concludes with an outright appeal in behalf of affiliation with the C. V. He says:

"The writer appeals again to our branches and every one of their members to make the sacrifice of money and time so that a close contact is kept up between the doings of the Central Verein, this fountain of real truth and unbiased information. And may God speed the unselfish work of the Central Bureau of the Central Verein."

The C. V. is grateful for such championing of its cause; it is to be hoped that this declaration as well as the sustained attitude of kindly co-operation on the part of the heads of the W. C. U. may lead to a strengthening of the ranks of the State Leagues in the states in which the W. C. U. is flourishing. At the same time such a statement also prompts the hope that such an attitude may become more widely spread. The Fraternal Societies will surely not be the losers if that should transpire.

Archbishop Glennon Declares Mo. State League to Be "Conservatively Progressive, Intelligently Constructive, and at All Times Catholic"

Confirmation engagements prevented the presence of His Grace, Archbishop J. J. Glennon, at the Annual Convention of the Catholic Union of Mo., held on May 18 to 20, in Kansas City. However, His Grace addressed a letter to the Commissarius of the Union, Rev. H. H. Hussmann, which is highly commendatory and which was read at the Convention. After expressing his regrets at not being able to attend, the Archbishop writes:

I wish you would extend my greetings to the Convention and the expression of my constant interest in the work of the Union; and to pray for its continued and even greater success.

Your work is clearly defined in your Constitution, and you have been so far successful in applying the old-time principles of our Catholic Faith to the needs of the world of today and particularly that portion of it we are most interested in, namely, the State of Missouri.

Your program, as in the past, so in the future, is to be "conservatively progressive," "intelligently constructive," and at all times Catholic.

This is high praise indeed. Yet it is warranted in view of the persistent efforts of the Missouri organization to carry out its program, which is that of the C. V.

Catholic Women's Union of Wisconsin Opens Summer Home

For several years past the Catholic Women's Union, Section Wisconsin, has conducted a Summer Home for Catholic women and girls on one of the Wisconsin lakes. The purpose of the institution is to afford a sojourn at a lake resort to Catholic women and girls at moderate expense and under Catholic auspices, the offer being extended principally, though not exclusively, to women wage earners.

This year the organization announces that the Lady of Good Counsel Summer Home has been opened under their auspices on Lake Nagawicka on June 16, and will remain open until September 16. The home is located at a distance of 25 miles from Milwaukee and can be reached by auto or inter-urban car. Miss Katherine F. Drolshagen, of Milwaukee, is in charge of reservations.

In the meantime this organization is continuing its railway station mission work. While the Summer Home is perhaps an undertaking that prospers exceedingly well in Wisconsin's Summer Resort climate, it would seem that there is a certain demand for similar institutions in other states also.

Not that we would urge institutions of this type as more necessary than others, but apparently there is a need, and it should be supplied, particularly if that can be done without prejudicing more urgent tasks.

Our Annual Study Course

Will Deal Entirely With the Problem of International Peace

This year's Study Course is to be devoted to a most important subject, that of Peace. The people everywhere are anxious that the terrible calamity which befell Europe ten years ago shall not be repeated. Earnest and far-sighted men, however, fear that this desire will not be realized; that, in fact, matters are shaping themselves toward new conflicts.

Catholics cannot stand aloof and permit matters to simply take their course. It is their duty to earnestly engage in the study of the great problem of preserving peace and establishing it on a firmer foundation than the present one. While realizing that it is vain to hope for an eternal peace, they still know it to be their duty to be friends of peace and to do what lies in their power to make it possible.

To assist to a clearer understanding of the great problem, this year's Study Course, to be held at Allentown on August 28th and 29th, will be devoted to the discussion of the following subjects:

1. Liberalism and Capitalism, the Causes of International Unrest.
2. The Development of International Law and the Movements for World Peace.
3. Christian Solidarism and World Peace.
4. Respublica Dei, the Christian International.

The first two lectures will be delivered by Rev. A. J. Muench, D. S. Sc., of St. Francis Seminary, St. Francis, Wis., while Rev. Wm. J. Engelen, Dean, College of Law, St. John's University, Toledo, O., who has lectured since 1910 on Christian Solidarism, will deliver the third lecture, and Rev. Charles Bruehl, Ph. D., of St. Charles Seminary, Overbrook, Pa., the eminently interesting and important closing lecture.

It is sincerely to be hoped that the lecture course will be well attended, so that a large number of priests and laymen may be able to carry to our people the much needed information on the duty and necessity of striving to establish peace among the nations of the world founded on correct Christian principles. This great question will agitate the minds of men for many years to come, and since the Republican platform contains the demand for a World Court, it seems eminently necessary that we should be well informed regarding so fundamental a problem.

All of the lecturers are well qualified to treat the subjects assigned to them, and since each lecture is followed by a prolonged discussion, no one participating in the course will go away without having gained a deeper insight into the fundamentals of international peace.

The Month of June at St. Elizabeth Settlement

St. Elizabeth Settlement and Day Nursery Building was the scene of several meetings during the month of June: the Daughters of St. Elizabeth held their monthly meeting there, the Home Missions Committee of the Catholic Women's Union of Missouri met and sewed vestments and altar linens, and the newly constituted Needle-Work Guild held a work session. The Sewing Circle of the C. W. U. and the Mothers' Club will meet again in September.

Meanwhile the care of children went on uninterruptedly. The number of attendance days and children coming under Nursery care was 675, while 469 lunches were served to school children who have no one at home to provide a meal for them at noon time. In the two groups, no charge was made in 236 cases.

At the end of June there were 50 families, with 77 children, listed as continued cases on the Settlement records; 4 families, with 8 children, listed as new cases; 6 families, with 11 children, as closed cases, while the active cases are those of 48 families, with 74 children.

In carrying out Settlement care one child was taken to the dental clinic, and two children received hospital treatment. Employment was secured for two mothers. The Social Visitor records 11 visits in the pursuit of Settlement work, in addition to 14 conferences at the Central Bureau. One hundred forty-one partly worn garments, 11 pairs of partly worn shoes, and 6 articles of furniture were given to needy Settlement families. Contributions of clothing came from members of St. Agatha, St. Francis de Sales, St. Henry and SS. Peter and Paul parishes. A number of pieces of furniture were donated by a member of St. Augustine parish. The pupils of Rosati-Kain High School prepared and sent to the Settlement 27 new dresses, and one of their number contributed a pair of shoes, while the Sisters and pupils of St. Elizabeth Institute donated a large number of partly worn garments and 22 boxes of stationery.

One hundred forty partly worn garments were forwarded from the Settlement to the Central Bureau, which sent them on to missionaries among the Indians in South Dakota. The total distribution of clothing, including some items still to be noted, amounted to 301 garments dispensed to needy families.

In her efforts in connection with the Maternity Ward of City Hospital, the Social Visitor paid 20 calls to patients and their families, and gave one of the patients a layette of 20 garments. Seven letters were written in connection with this branch of the work. Fifteen cases were handled, of which total 3 were cases of unmarried mothers. The baptism of two infants was arranged for, and two persons were induced to receive the Sacraments after having long neglected them.

Leader in Farmers' Movement Praises Missouri Union Resolutions

Writing to the Central Bureau, Mr. L. S. Herron, editor of the *Nebraska Union Farmer*, published by the Farmers' Educational and Co-operative State Union of Nebraska, says, he thinks, the resolution on the Farmer and his problems, adopted by the Catholic Union of Missouri at its recent conference, takes exactly the right stand. "It places the emphasis on co-operation, where it belongs. The chief good that can be done by legislation, I think, is to abolish special privileges of various kinds that have been created by legislation. For the positive part of the economic salvation of farmers I think we must look to voluntary co-operation."

Regarding another resolution, adopted by the same organization, Mr. Herron says it meets with his hearty approval. It is the one on the observance of the Christian Sabbath. "I do not think," he states in his communication to the Bureau, "the matter could be stated better in so few words."

Central Bureau Endowment Fund

Energetic Action Needed Between Now and the C. V. Convention

With the C. V. Convention only some seven weeks off, the collection for the Central Bureau Endowment Fund on June 30 totaled \$124,817.66 in the hands of the Bureau. This figure is approximately \$200.00 less than one-half of the total of the proposed fund of \$250,000. However, it is known that in some few states sums are being held by the state officers or officers of the state committees, so that the total of monies collected is really greater than the sum forwarded to the Central Bureau and deposited in the Fund. Still, even with these monies added, it would be unsafe to predict that more than three-fifths of the total, or \$150,000.00, will have been collected by the time of the C. V. Convention at Allentown, Pa., on August 23 to 27, unless energetic efforts are made in a large number of places in behalf of the Fund.

This is exactly what should be done. It would seem that it could be done with some promise of success. Collections for which the time limit is extended again and again, are apt to drag along indefinitely, and almost invariably new appeals for other purposes intervene to prevent the consummation of the one begun. The intensive drive has its advantages and its disadvantages. But at this time, after all the preliminary efforts that have been engaged in in the interest of the Central Bureau, it would seem that an intensive effort would be warranted to raise at least a part of the balance due from a number of the state organizations. It might be advantageous to set August 15th as the date when monies should be turned in, there being a margin of time between now and then, and another margin permitting the state officials to prepare their reports for the Convention and to send in their totals.

It would appear that some such effort is more than warranted in view of the fact that this year's Convention will be the fifth at which the matter of the Fund is to be seriously discussed. San Antonio, in 1920; Fort Wayne, in 1921; Detroit, in 1922, and Milwaukee, in 1923—all these Conventions were so many occasions for declarations of willingness to raise the Fund. Then, too, the amount asked per state and society and member is so small that there should be no further hesitancy on the part of the state officials to urge donations from their affiliated units. Far larger sums per capita have been raised since the San Antonio Convention by various organizations throughout the country. The members of such organizations have contributed their share and have then forgotten to think about it as a

real sacrifice. Certainly, with proper urging, our members will be ready to act in a similar manner.

It might be well, however, not to generalize in the urging remittances. Not that the sum asked is excessive; it is not. But it may be possible that organizations in rural districts will respond more generously in the Fall, after harvest, than they would do at this time. But even in their case a reminder that contributions to the Fund are long overdue and that this coming Fall should close the campaign would seem to be in order.

What will the net result be, as reported at the Allentown Convention?

It would be folly to indulge in phantastic expectations. But it is not folly to remind the laity that, if they, even at this late date, emulated the clergy, whom they are apt at times to look upon as indifferent to our movement, the Fund would be complete by August. It is a safe assumption that bishops and priests have contributed \$5,000.00 to the Fund. At the same time, a tabulation from the Catholic Directory proves that in the entire United States there are only 2675 pastors with German names, many of whom are in parishes in which the C. V. has no representation, and many of whom are members of religious orders, and hence have no private means of which they may dispose. And yet, out of their ranks have come 4 per cent of the sums collected, while even the figure given of their number, which is far greater than the number from which we might under any pretext expect a contribution, is but 2.7 per cent of the assumed figure of 100,000, which is taken to represent the membership of the C. V.

There is telling reproof in this fact, which, while it is not pleasant to do so, must be repeated in justice and in honor of the clergy of German extraction in our country.

Ohio State League Convention to Follow Instructive Program

The local committee at Chillicothe, Ohio, in which city the 26th Annual Convention of the Catholic Union of that state will be held on July 13, 14 and 15, has issued a cordial invitation to the Reverend Clergy, the officers and the members of the Union. The invitation emphasizes the attractiveness of the city, mentioning the natural beauty and scenes replete with historical associations. It is signed by a committee of which John P. Hess is President and Karl Weisenberger Secretary.

The program of the Convention, inclosed with the invitation, announces the organization meeting on Sunday, followed by Solemn High Mass, a mass meeting in St. Peter's Church on Sunday evening, a mass meeting for the women's section on Monday morning, a banquet on Monday evening, and a mass meeting for the young men on Tuesday morning. The Very Rev. Dr. Joseph Och, of the Josephinum, Columbus, will deliver the sermon on Sunday morning. Other speakers selected for the mass meetings are Rt. Rev. Msgr. Nic. Pfeil, Cleveland; Rev. Antonine Brockhuis, O. F. M., Cincinnati (The Truth of Holy Faith and Modern Unbelief); Rt. Rev. Msgr. Charles F. Baden, Cincinnati (Our Holy Father, the Pope); Hon. Richard Crane, Cincinnati (Americanism and Catholicism).

Peru Convention of the Catholic Union of Illinois

For the third time in the history of the Catholic Union of Illinois that organization held its Annual Convention in Peru, on May 25 to 27. Approximately 300 delegates in all, including those attending the sessions of the Illinois Section of the Catholic Women's Union and of the Young Men's Gonzaga Union, were present. The Women's and the Young Men's sections attended the joint business sessions, and in addition had a mass meeting under their auspices on Monday the 26th. One of the outstanding achievements of the Convention of the State League was the adoption of a Resolution which, if carried into practice, should result in the solution of the constant problem presented by the insecure character of the Young Men's Union. The matter is in the hands of a Committee, which has been vested with considerable powers by the Convention.

For the rest, the Convention was conducted much along the lines of many of its predecessors, no outstanding issue apparently commanding the attention of the delegates. The message of President A. A. Rothmann, however, directed attention to numerous serious problems affecting the welfare of the organization, such as organization, development of District Leagues, completion of the collection for the Central Bureau Endowment Fund, support of Catholic Missions, etc.

The local committee of clergy and laity were generous in their hospitality. The priests from the parishes attended as many of the meetings as they could, and the Reverend Benedictine Fathers at St. Bede's Abbey welcomed the delegates on their visit to this institution. St. Joseph's Parish entertained the Convention. Following a session of the Executive Committee on Saturday evening (24th), the delegates were greeted on Sunday morning by President A. A. Rothmann, the Rev. Florian Heisz, O. S. B., pastor of St. Joseph's, and local President Peter Trost, whereupon they attended Solemn Pontifical Mass, celebrated by the Rt. Rev. Vincent Huber, O. S. B., Abbot of St. Bede's. The sermon was delivered by the Rev. P. Benedict Seidel, O. S. B., of St. Bede's. An automobile ride to Starved Rock and St. Bede's Abbey was arranged for the afternoon; the mass meeting in the evening afforded a large audience occasion to hear the Rev. Peter Crumbley, O. F. M., who spoke on "The Duties of Catholic Men of Today," and Mr. F. P. Kenkel, Director of the Central Bureau, who treated "The Debt We Owe the Pioneers"—our German Catholic pioneers. This meeting was preceded by a brief service in the church and benediction with the Blessed Sacrament.

The Commissarius of the Vereinsbund, Rev. J. H. Bruns, of Carlyle, celebrated the solemn High Mass on Monday morning, which preceded the formal opening of the Convention. The delegates were welcomed in the first session by the Mayor of Peru, the Hon. Louis Deisbeck, whereupon the routine business was engaged in. Following the reading of the reports of the officers and the President's message, Mr. Frank Trutter reported on the activities of the Legislative Committee, his remarks being supplemented by the Rev. L. Hufker, of Springfield. Letters expressing good wishes were received from the Rt. Rev. H. H. Althoff, Bishop of Belleville; E. M. Dunne, Bishop of Peoria; P. J. Muldoon, Bishop of Rockford; E. G. Griffin, Bishop of Springfield; Rev. Louis Lammert, Effingham; Mr. Chas. Korz, President of the C. V., and others. The motion referred to in a previous paragraph, regarding the Gonzaga Union, was adopted in this meeting. In effect, as adopted, it proposes that the young men shall either affiliate directly in the State League or that they shall arrange to retain young married men, who have grown to leadership, in their own ranks, thus preventing the ever-recurring loss of leaders by marriage. In either event the senior organization will gladly co-operate with them. During the afternoon session, Mr. Kenkel, Director

of the Central Bureau, reported on the activities of this institution, and the Presidents of the various District Leagues in the State told of the meetings and efforts of their organizations. A visit to the Western Clock Works, following after the dinner and preceding this session, had afforded the delegates an opportunity to observe a modern industry in action.

The mass meeting on Monday evening was held under the joint auspices of the Women's Union and the Gonzaga Union. Addresses were delivered by Mrs. W. Wavering, of Quincy, President of the State Section of the W. C. U. and President of the National Organization; Mr. Ed. T. O'Connor, of Peoria, and Rt. Rev. Abbot Vincent Huber, O. S. B. The following morning the delegates attended solemn Requiem Mass for the deceased members of the Union, whereupon in the last session of the Convention various committees reported, including the Committee on Central Bureau Endowment, which announced that \$11,000 had been collected for this fund, and the Committee on Resolutions, whose report was read by Mr. Chris Freiburg, of Quincy. The following officers were elected: President, N. J. Kluetsch, Chicago; Vice-Presidents, Frank J. Eversmann, Effingham; Peter Trost, Peru; Corresponding and Financial Secretary, George J. Stoecker, Chicago; Recording Secretary, Fred A. Gilson, Chicago; Treasurer, Jodocus Melzer, Peoria; Members Executive Committee, Adolph B. Suess, East St. Louis, J. B. Sauer, Peoria, and William Hahner, Freeport. Freeport was chosen as Convention city for 1925.

After adjournment of the Convention a meeting of the Executive Committee was held, in which the following selections or appointments were made: Rt. Rev. H. J. Althoff, D. D., Bishop of Belleville, Protector; Rev. J. H. Bruns, Carlyle, Commissarius; Mr. Fred A. Gilson, Chicago, News Reporter; Messrs. Michael Girten, Chicago, Fred A. Gilson, Chicago, and Adolph Suess, Committee for Revision of the Constitution; Frank L. Trutter, Springfield, Rev. L. Hufker, Springfield, C. Freiburg, Quincy, George Bauer, Effingham, Joseph J. Schaefer, Belleville, P. Bourscheidt, Peoria, Joseph Leyendecker, Springfield, William Rauen, Chicago, and Fred Rodemeyer, Freeport, Members of the Legislative Committee.

Invitation and Call to the Annual Convention of the Catholic Women's Union, U. S. A.

The June issue of the *Official Bulletin* of the Catholic Women's Union, U. S. A., prints the Call and Invitation to the Annual Convention of that organization, which will be held jointly with that of the Central Verein and the Gonzaga Union on August 24th to 27th at Allentown, Pa. The call is addressed to the members throughout the country, and they are urged to "take part in this review of Catholic forces, to reaffirm our adherence to the noble work for God and country, and for the true solution of the great problems confronting society today." The question is asked whether it is necessary for Catholic women to participate in the struggle going on about us, and answered in the affirmative. The call continues:

"We insist most emphatically that our Catholic women, too, must organize and bring their united force into action, chiefly against the paganized feminist movement of the present day. There is the propaganda and the powerful influence of those to be counteracted and combated who, in the name of modernized American womanhood, clamor and scheme for emancipation from all moral restraint, for equal rights with men in every sphere of private and public life.

"As a dangerous concomitant to this feminist mentality we behold on every side the demoralization of family life, the desecration of marriage and the home, birth control propaganda broadcast almost with impunity, the dignity of motherhood ridiculed, divorces and juvenile delinquency in ever increasing numbers.

"Shall it be said of us Catholic women that we stand by and remain inactive, that we have done nothing to stem the torrent of unhappiness, immorality and human wreckage which is threatening to drag us all into a whirlpool of destruction and death? It is time for Catholic women to arouse from indolent lethargy and enter the vast and ever-widening field of social charity, opening up before our eyes and inviting us insistently to enter upon it to do God's work of love and mercy.

"The Church needs us Catholic women today; everyone in her own place, but all united in this, the work of the Catholic Women's Union. Come, then, to Allentown to the Convention and gain information, courage and strength. You will need it and we need you to help make this the most gloriously successful meeting in the history of our organization. Elect your delegates early and send as many as you can. For without delegates there can be no convention, and without conventions our unity and strength and influence must fail. Avoid this calamity by heeding our most urgent request for not only a delegate but delegates.

"We also hope most earnestly that the reverend clergy will honor us with their presence, to inspire and encourage us anew in our arduous labors as well as to add prestige to our assembly."

The invitation is signed by Rev. Albert Mayer, St. Louis, Nat. Spiritual Director; Mrs. Sophia Wavering, Quincy, National President, and Miss Elizabeth Lenz, National Secretary.

Indiana C. W. U. Convention an Encouraging Gathering

This year's Convention of the Catholic Women's Union, Section Indiana, should prove a stepping stone to future growth. Held jointly with the Convention of the St. Joseph State League in Indianapolis on May 18 to 20, it was marked by eager interest of the delegates. And although no new societies had been gained during the year just ended, the Convention served to remedy the cause for this seeming dereliction. The fact is, that the unexpected death of the Rev. S. P. Hoffmann, Spiritual Director of the C. W. U. of the U. S. A., had deprived the State Section of its organizer, the late Rev. Hoffmann having at one time undertaken to do the organization work in Indiana. In the meantime the Section, still young, had been unable to do little; now, however, the Convention served to make it clear that what is to be done must be done by the officers and members themselves. And, if the spirit shown at the Convention is sustained, organization work will be promoted during the year.

Eighteen delegates from five cities were in attendance at the delegate sessions, in addition to whom there were a number of local and visiting ladies present at the joint church services and mass meetings. The meetings of the section were addressed by Rev. Florian Briede, O. F. M., Lafayette; Rev. Charles Thiele, Fort Wayne; Rev. Peter Pfeiffer, O. F. M., Indianapolis; Mr. Aug. F. Brockland, of the Central Bureau of the C. V. Greetings were received from the President of the C. W. U., Mrs. W. Wavering, Quincy, Ill.; from the Missouri Section of the Union, in convention assembled at the same time in Kansas City, and from the National Spiritual Director, Rev. A. Mayer, St. Louis. Among the reports submitted were several regarding efforts undertaken in behalf of the Home and Foreign Missions. The Young Ladies' Sodality of St. Mary's Parish, South Bend, reported having raised \$100 for the Central Bureau Endowment Fund.

The following officers were elected: Spiritual Director, Rev. Florian Briede, O. F. M., Lafayette; President, Mrs. Anna Kunkel, Lafayette; Vice-Presidents, Mrs. S. J. Cole, Lafayette, and Mrs. B. T. Costello, Indianapolis; Secretary, Miss Rose Bauer, South Bend; Financial Secretary,

Miss Helen Suelzer, Fort Wayne; Treasurer, Miss Hildgarde Goller, South Bend. The meeting indorsed the resolution adopted by the convention of the St. Joseph's State League.

Peru Convention of Catholic Women's Union of Illinois Marks Progress

The Annual Convention of the Cath. Women's Union, Section Illinois, held in Peru on May 25th to 27th, in conjunction with the Convention of the Cath. Union of that State, was the occasion of gratifying reports of activity in several districts. It was noted that the Central Illinois, the Quincy and the Chicago districts in particular, have been quite active, while in a number of parishes efforts towards organization are under way. The delegates attended the church services and several of the meetings of the General Convention, held a mass meeting and a number of business sessions of their own, and adopted a series of resolutions. The organization proposes to engage in Home Mission work during the year as one of its special activities.

In her Message to the Convention the President, Mrs. Wm. Wavering, of Quincy, who is also President of the Cath. Women's Union, U. S. A., reported that the C. W. U., as the first women's organization in the country, had registered a well reasoned protest against the Cummins-Vaile Bill in the Congress, intended to remove the barriers preventing the indiscriminate dissemination of knowledge concerning the use of contraceptives. Organization efforts in the past year and plans for the future were also submitted in the report. Mr. Frank Trutter, of Springfield, Chairman of the Legislative Committee of the Cath. Union, reported on the labors of this Committee. Another interesting feature of the Convention was the reading of the history of the organization compiled by Mr. Louis Schuermann, of Decatur. At the mass meeting held on Monday evening, which was a joint session of women and young men, Mrs. Wavering, President, reported on the efforts of the State officers and the affiliated societies. Addresses were delivered by Mr. Ed O'Connor, of Peoria, Mr. Thos. O'Connor, and Rt. Rev. Abbot Vincent Huber, O. S. B., Peru. The resolutions adopted by the convention concern themselves with World Peace, Citizenship, Smoking and Drinking by Women, Sunday Observance, the Christian Home, Marriage, Birth Control, Abortion, Support of the Cath. Instruction League, Support of the Central Bureau and the Endowment Fund, Recreation. The Young Ladies' Sodality and the Altar Society of Peru were accepted into the Union.

The officers elected are: President, Mrs. Wm. C. Wavering, Quincy; Vice-Presidents, Mrs. Veronica Schuberth, Chicago, and Miss Gertrude Schneidt, Peru; Corr. Secretary, Miss Helen Heintz, Quincy; Financial Secretary, Miss Esther Adams, Mt. Sterling; Treas., Mrs. Florence Boos, Effingham; Archivist, Miss Veronica Scherer, Peoria. Counselors—Mrs. Anna Rickelmann, Effingham; Miss Gertrude Sessing, Quincy; Mrs. J. B. Sauer, Peoria; Mrs. Catherine Hebel, Peru; Miss Magdalene Hillinger, Wilmette. Delegates to the National Convention—Mrs. Wavering, Mrs. Schuberth, Mrs. Gaa-Neef, Springfield; Mrs. Ringeisen, Miss Josephine Mack, Miss Hansen, Mrs. Boos. Rev. L. Hufker, Springfield, is Spiritual Director of the organization.

Resolutions of the Conventions of the State Leagues

The Convention of St. Joseph State League of Indiana, held on May 18-20 at Indianapolis, adopted Resolutions dealing with Catholic Education, Legislation, New Societies, Social Action, the Fish Bill for the Relief of Suffering in Germany, the Ku Klux Klan. Some of the Resolutions read:

Social Action.

In His Encyclical Letter on the Peace of Christ, the Holy Father has not only outlined the causes of the evils affecting the peace of Nations, but also the roots of the evils that have caused and are causing so many of our social and economic problems. Recalling a previous resolution, we repeat that Society cannot be at peace unless it return to Christ, to the Commandments of God and the precepts of the Natural Law. We call upon our members to live according to this conviction and to insist at all times that true peace cannot come to the World or to America except through Him Who is the Way, the Truth and the Light.

In particular we urge our members: (1) to study social conditions, as affecting city and country alike, from the Christian viewpoint; (2) to strive for the restoration of the Christian family; (3) to labor for the recognition of justice and charity in all things; (4) to help the poor and suffering at home and abroad; (5) to pray for the coming of social peace at home and for peace among the nations of the World.

The Klan.

Emphasizing the anti-Catholic and at the same time the political character of the Klan, a Resolution on this subject declares:

Be it resolved that the St. Joseph State League of Indiana propose to its membership and adherents the following plan of action as a basis for defeating the so-called Klan candidates in the coming November election: (1) that the candidates on all tickets be investigated as to their pro-Klan or anti-Klan sentiments; (2) that a complete roster of all available voters opposed to the Klan be made in every precinct, and that the name of each voter be placed in a poll book for that purpose; (3) that in the various Catholic parishes a Chairman be appointed and that he in turn appoint captains and lieutenants for each precinct in the confines of his parish; (4) that the lieutenants so selected shall call upon the voters in their respective precinct and instruct them as to the candidates who are found worthy of support, and also instruct the voter as to the manipulation of the voting machine and the other details of voting; (5) that intensive organization be had in every Catholic parish in the State of Indiana with the sole purpose of defeating every candidate sponsored by the Klan in the coming election; (6) that the President appoint a committee to carry out this resolution.

Resolutions Adopted by the C. W. U., Section Missouri

The Convention of Section Missouri of the Catholic Women's Union, held in Kansas City on May 18-20, adopted Resolutions treating of The Peace of Christ, Birth Control, Lack of Reverence, Dangerous Tendencies Among Our Young People, Duty of Catholic Women to Use the Ballot, Desecration of the Lord's Day, a Living Wage for Women.

The Resolution on the Peace of Christ outlines to the members of the organization how at least one of the root causes of the evils affecting the world today, as named by His Holiness, Pope Pius XI, in his Encyclical Letter *Ubi Arcano Dei*, may be eradicated—the evil of avarice. The resolution, in a preamble, discourses on the analysis of world conditions by the Holy Father, and the duty of Catholic women to labor for world peace. The particular suggestions follow:

We urge all our members to do everything in their power (to suppress and eradicate the evil of avarice) and we offer to them these recommendations: 1, The cultivation in the homes of the spirit of contentment with moderate comfort in life; 2, the cultivation of simplicity and neatness in dress, as against frivolous display; 5, the cultivation of prudent economy in our households, with proper regard for the health and well-being of the members of the family, but without tolerating extravagance for unnecessary things, or unwarranted expenditures for things that do not contribute to real happiness and refinement;

4, the cultivation of enjoyment of recreation of an elevating kind rather than of amusements that stimulate the senses, but do not satisfy the nobler desires of the mind and heart; all too frequently amusements engaged in are not only far from elevating, but positively dangerous; 5, the cultivation in the minds of our children of all ages of the love of that poverty which Christ and the Church praise so highly and which consists in the detachment of our hearts from earthly possessions, from wealth and worldly honors; 6, the cultivation of the spirit of charity which gives freely of one's share of God's bounty and thus prevents the gratification of the spirit of avarice; 7, if by these means we labor for the extermination of avarice, we will not only be practicing Christian virtue but we will also exert an influence towards eliminating one of the roots of the ills now affecting the peace of the world.

Desecration of the Lord's Day.

One of the great abuses of our age is the desecration of the Sabbath of God, the Sunday. Formerly the Church was obliged to fight against the sin of doing unnecessary servile work on Sunday. Now it is the constantly increasing lust for pleasure which destroys the Sunday. The Sabbath belongs to God and to His service. It also belongs to man, but only to give rest to his body and soul from the care and toil of the week.

In our time it is principally the automobile and its abuse which infringe upon the sanctity of the Sunday. Many, if they hear a Mass at all, assist at a short service as early as possible in the morning; the rest of the day is given to joyriding through the country and to the very often unlawful and sinful pleasures afforded by the roadhouses. The High Mass, which once was the glory of the parish, is deserted, and in many churches afternoon services can no longer be held.

Our members should combat this epidemic of licentiousness which steals from God the day which belongs to Him. They should encourage others to a lawful observance of the Sunday by their own good example.

Possibility of Securing Reduced Rates For Allentown Convention Trip.

Mr. John Q. Juenemann, secretary of the C. V., announces that there will be a possibility for delegates and other visitors to the C. V. Convention at Allentown to obtain a reduction in the railroad fare on the return trip. The reduction will be dependent upon the attendance of at least 250 participants, all of whom must have applied for and received "certificates" under the customary arrangement. If the necessary conditions are fulfilled, the return trip will cost one-half of the schedule rate.

The announcement is to the effect that the offer holds for the following territory: New York State (east of and including Buffalo, Niagara Falls, Suspension Bridge and Salamanca); New Jersey (east of and including Erie, Oil City and Pittsburgh). Delaware; Maryland; District of Columbia; Virginia and West Virginia (east of and including Wheeling, Parkersburg, Kenova, Orange and Norfolk).

Urges Education for Co-operation

The article on "Cooperation," written by Rev. J. V. Scheffer, for *St. Isidore's Plow*, and published in the May issue of that valiant monthly, warns priests that "*festina lente* should be the watchword of any priest in advising Co-operation."

Continuing, Father Scheffer says: "In co-operation the size and nature of the field are of utmost importance. Large numbers alone are not a guarantee; neither is good will; much less, wealth. The best field will not produce a crop unless the soil is

prepared. Neither will co-operation succeed unless the people are educated for it. The Central Bureau of St. Louis, in arranging a course of lectures among farmers on co-operation, has adopted a very wise course. True co-operators have always realized the importance of education along their lines. Most societies have a clause in their by-laws by which the society is compelled to devote a certain percentage of their profits to education. In certain states statute laws will even compel co-operators to insert this clause into their by-laws. In this highly competitive age no enterprise will succeed unless all the parties concerned know thoroughly what to do and how to do it. Co-operation concerns directly every member of that society."

An Informative Campaign Among Rural Societies and Pastors

Since it desires to disseminate useful knowledge among the farmers as well as among the workers in the city and the professional classes, the C. B. has at various times forwarded to societies in rural districts certain information that would not otherwise be likely to be brought to the notice of their members. Thus in 1922 and 1923 information regarding the prevention of grain rust was forwarded to some 350 societies and pastors in the wheat belt. During the month of June of the current year the Bureau again addressed a number of secretaries and pastors, sending them leaflets containing valuable information.

Both of the bulletins enclosed in the letters were prepared by The Southwestern Wheat Improvement Association, with headquarters at Kansas City. One is entitled "Kill the Chinch Bugs and Save the Crops," while the other, a sixteen-page folder, deals of the "Handling Wheat from Field to Market," offering numerous suggestions, particularly as to harvesting and storing of wheat. This folder has been prepared by the same association.

Two hundred sixty-two secretaries and seventy-five pastors of parishes in rural districts in the wheat belt have received these communications. The secretaries in all cases were advised to show the communications to their respective pastor and suggest that he assist in bringing the contents to the notice of the farmers of the community. They were also urged to secure publicity, in their local papers, for the article on combating the chinch bug.

Rev. J. Rothensteiner on Central-Blatt and Social Justice

In an article, "A Sketch of Catholic Journalism in St. Louis," appearing in the June issue of the *Pastoral Blatt*, the Rev. John E. Rothensteiner also mentions CENTRAL-BLATT AND SOCIAL JUSTICE. Regarding our journal Fr. Rothensteiner says:

This periodical was established in 1909 to bring about a better understanding between the members of the Central Society and to promote the study of sociology. The *Central Blatt and Social Justice* represents and defends the Catholic view on great social questions that agitate the minds of men in our day; questions that must be solved and solved right if the world is to regain industrial and social peace.

The special Free Leaflet, "The Ethics and Psychology of Neo-Malthusian Birth Control," by the noted English Dominican, Fr. Vincent McNabb, has been sent to 2,250 pastors throughout the country, with a letter directing attention to the urgency of the problem discussed and the plan of distribution of the leaflet. Until the end of June 25 priests had been sent 4,475 copies of this leaflet on request.

Writing on "Mitigating Religious Prejudice" in *The Queen's Work*, Mr. Richard Reid refers to "The Anti-Catholic Campaign" by Fr. J. Elliot Ross, C. S. P., published by Central Bureau, as "his splendid pamphlet." Col. P. H. Callahan, of Louisville, who distributed five hundred copies of the pamphlet last Winter, wrote to the Bureau: "If our Catholic people are alive and ready to seize an opportunity, you ought to get a great many orders."

Unfortunately our Catholic people are not alive. In fact, a certain Catholic of standing, residing in Washington, D. C., has expressed the opinion "that the whole Catholic laity is asleep and it is impossible to arouse it."

In pursuing its studies of various movements, the Bureau has made it a point to establish contact also with the leaders in the Co-Operative movement. Following up previous visits to co-operative conventions, Mr. Brockland of the Bureau staff attended the opening session of the Third Semi-Annual Managers' and Directors' Conference of the Central States Co-Operative Wholesale Society, held on June 8th and 9th in East St. Louis. In its report of the Conference reference is made to the attendance of the Bureau's representative in the following sentences:

Mr. Aug. F. Brockland of the Central Bureau of the German Catholic Societies told briefly of the interest of his organization in the Co-operative Movement and what they were doing towards educating their members in the principles and practice of Co-operation. He expressed the hope that their organization might be privileged to work in closer touch with the various units of the bona-fide Co-operative Movement.

Women Are Not in Industry Temporarily (Concluded from page 122.)

obviously less economic advantage, less pressure to keep them from shifting to other jobs.

"Approximately 60 per cent of the women contributed all they made to the family income, 5 per cent contributed nothing financially, and 84 per cent had a definite and appreciable amount of work to do at home daily. These facts bear upon the need for limiting hours of employment and for discontinuing discrimination in wage rates on the basis of sex."

Alabama is one of the five states that make no attempt to control the hours of working women. Because the majority of the working women who were studied do home work, the report states it to be "particularly essential that the demands of their industrial employment be kept well within their supply of strength."

Aus dem C. V. und der C. St.

Rev. G. W. Seer, Prot. Ap., Dubuque, Ia.

Rev. Dr. Jos. Doh, Columbus, O.

Thas. Korz, Butler, N. J.

Rev. Theo. Hammett, Reading, Pa.

Rev. Wm. Engelen, S. J., Toledo, O.

Rev. A. J. Münch, St. Francis, Wis.

Joseph Matt, St. Paul, Minn.

J. D. Ruememann, St. Paul, Minn.

J. P. Kenkel, St. Louis, Mo., Leiter der C.-St.

Die Central-Stelle befindet sich zu St. Louis; alle Anfragen, Briefe, Geldsendungen u. s. w., für die Central-Stelle oder das Central-Blatt and Social Justice richtet man an

Central-Stelle des Central Vereins

3835 Westminster Pl., St. Louis, Mo.

Wir müssen uns losagen von dem individualistischen Freiheitsgedanken und dem gewinn- und gnußsüchtigen Materialismus, müssen zurückkehren zum Christenthum, müssen der christlichen Moral auch im wirtschaftlichen Leben von neuem zur Herrschaft verhelfen. G. Reich, S. J.

Die Caritas pflegen, auch in ungewohnter Gestalt!

Es hält ungemein schwer, die Katholiken Amerikas zu bewegen, für bisher ungewohnte Caritaswerke Opfer zu bringen. Als die Central-Stelle in St. Louis das St. Elisabeth Settlement eröffnete, stieß sie vielfach auf Schwierigkeiten, die nicht nur auf Verständnislosigkeit zurückzuführen waren, sondern vor allem auch auf das Empfinden der Leute, „wer hat uns denn jemals in solcher Weise geholfen!“

Das ist nicht nur gedacht, sondern offen ausgesprochen worden. Und weil diese Gesinnung eine allgemeine ist, fehlt uns heute noch eine ganze Reihe von Caritas-Anstalten, die man in anderen Ländern für unentbehrlich hält. Ja, wir sind überzeugt, daß sowohl in Deutschland als auch in Oesterreich ein nicht unbedeutlicher Theil der aus Amerika erlangten Geldspenden für die Aufrechterhaltung und die Ausdehnung von Liebeswerken, für die unsre Leute hierzulande nichts übrig hätten, verwendet worden ist.

So lesen wir in dem Juni-Heft der „Caritas“, Monatschrift für katholische Wohlfahrtspflege und Fürsorge, Wien, daß der Caritas-Verband f. d. Erzdiözese Wien im vergangenen Jahre 3620 Kinder mit 140,000 Verpflegungstagen über Sommer auf dem Lande untergebracht hat. Es heißt in dem Bericht: „Die Kinder waren untergebracht in Pensionaten, welche in den schönsten Gegenden unsrer Heimath gelegen und zweckentsprechend eingerichtet sind. Außer den bloß über die Ferien zur Verfügung stehenden Heimen besitzt der Caritas-Verband ein Dauer-Erholungsheim in Mitterbach bei Maria-Zell, welches Sommer und Winter erholungsbedürftigen oder rekonvaleszenten Kindern offen steht.“ Besonders für lungen-schwache Kinder sei dieses Heim, in herrlicher Gebirgs-gegend gelegen, sehr geeignet.

Besitzen wir auch nur eine solche Anstalt für erholungsbedürftige und rekonvaleszente Kinder unbemittelter Leute in ganz Amerika? Wir wissen von keiner. Wohl aber sehen wir in den Armen- und Arbeitervierteln unsrer Großstädte genug Kinder, denen ein Aufenthalt auf dem Lande noth thäte. Hier und dort giebt es ja auch „Summer Camps“, die von der katholischen Caritas erhalten werden, aber es sind deren

nur wenige, und die Zahl der von ihnen erfaßten Kinder ist nur gering.

Thatsächlich hat der Caritas-Verband f. d. Erzdiözese Wien während des vergangenen Jahres es sogar fertig gebracht, ein hundert Mittelschüler in das Ferienheim Norderney in der Nord-See zu entsenden, das von der Mittel-Schüler-Verbindung Neu-Deutschland betrieben wird. Also etwa achtzehn Stunden weit wurden in diesem Falle die Schüler zur Erholung aus Oesterreich bis auf jene Nord-See-Insel gesandt. Den Leistungen entsprach auch die Höhe der finanziellen Aufwendungen. Sie betrugen insgesammt Kr. 2,200,000, 000. Von dieser Summe wurde durch Sammlungen und Spenden über Kr. 1,200,000,000 aufgebracht. Wobei der Bericht ausdrücklich hervorhebt „auch aus Auslands Spenden.“ Diese werden nun in gegenwärtigen Jahre wegsallen. (Oesterreich hat ja selbst mehrere tausend Kinder aus dem Deutschen Reiche beherbergt, erscheint also im Ausland nicht mehr als unterstützungsbedürftig). Man denkt nun aber keineswegs daran, die Erholungsfürsorge einzuschränken oder gar einzustellen. Nein. Der Caritas-Verband betont, daß er nun in erhöhtem Maße auf Spenden des Inlands angewiesen sei, und sich daher an die christliche Bevölkerung mit der Bitte wende, den Caritas-Verband zu unterstützen.

Mögen doch daraus die Katholiken Amerikas erkennen lernen, daß sie den Caritasbestrebungen ein weit höheres Maß von Interesse, als sie ihnen bisher gewidmet haben, zuwenden müssen. Daß sie sich nicht darauf beschränken dürfen, Hospitäler, Waisenhäuser, und Anstalten für altersschwache Leute zu unterstützen, sondern daß sie in großzügiger Weise den Bedürfnissen, wie sie sich aus den Verhältnissen der Großstadt und des Industriebens ergeben, Rechnung tragen müssen. Bisher hat nur zu oft ein kleinlicher Geist der Caritas, die mit klugem Blicke Nothstände erkannt hatte, entgegen gewirkt. Die jüngere Generation wird für alle unsre Bestrebungen viel eher zu gewinnen sein, wenn wir ihr die Ueberzeugung vermittelt haben werden, daß die von uns geförderte katholische Aktion vor allem das Wohl und Wehe unsres Volkes und unsrer eigenen Nachbarn im Auge hat. Heute herrscht zwischen Vater und Sohn nur zu oft ein Zwiespalt, der auf der Anschauung beruht, daß den Vätern der eingewanderten Generation das Wohl der alten Heimath höher stehe als das Wohl der neuen.

Ein bedeutsamer Beschluß zur Sprachenfrage.

Der Staatsverband Nord Dakota hat sich durch das Eingehen des zu Richardton erscheinenden „Volksfreund“ veranlaßt gesehen, auf seiner Jahresversammlung in Dickinson ein Abkommen mit dem in dieser Stadt erscheinenden „Nord Dakota Herald“ zu treffen und dieses Blatt als sein offizielles Organ anzuerkennen. In Zusammenhang damit nahm die Generalversammlung einen weiteren Beschluß an, der sich mit der Landessprache befaßt und auf die eventuelle Gründung einer englischen Zeitung hinweist. Der Theil des Beschlusses, der sich mit der Veröffentlichung eines Blattes in der Landessprache befaßt, hat folgenden Wortlaut:

So sehr wir auch von ganzem Herzen empfehlen, die deutsche Sprache in den Familien zu pflegen und zu erhalten, so wissen doch alle, daß die Sprache unsres Landes die

Sprache unsrer Jugend ist und immer sein wird. Und wenn diese unsre Jugend, auf die wir unsre Hoffnung setzen müssen, die katholische Aktion mit demselben Eifer aufnehmen soll wie ihre Väter, so müssen wir ernstlich ins Auge fassen, daß unsre Jugend die Aufklärung in der Sprache erhalten muß, die ihr am geläufigsten ist, ehe sie durch die schädliche Presse unsrer Sache entfremdet wird.

Wir nehmen darum mit Geraden das Angebot an, das uns der „Nord Dakota Herald“ gemacht hat, der unsrer Jugend eine englische katholische Zeitung in die Hand geben will, der unsre Jugend um die Fahne scharen will, welche ihre Väter hochgehalten haben. Wenn wir diese Gelegenheit wahrnehmen und unsre thatkräftige Unterstützung der guten Sache zuteil werden lassen, dann können wir darauf rechnen, daß unsre Jugend mit der ihr eigenen Begeisterung sich unsrer Sache annehmen wird. Darum legen wir es unsren Vereinen dringend ans Herz, daß sich jeder Vereinsmann bemüht, die nöthige Zahl Abonnenten zu sammeln, damit es möglich gemacht werden kann, ein solches Unternehmen zu beginnen.

Der Beschluß ist umso beachtenswerther, als die Mitglieder jenes Staatsverbandes vorwiegend Deutsch-rußländer sind, die mit Fähigkeit an deutscher Art und Sprache festhalten. Die Verhandlungen in den Generalversammlungen werden fast ausschließlich in der deutschen Sprache geführt. Sprachenstreitigkeiten, Forderungen, das Deutsche aufzugeben und das Englische als „offizielle“ Vereinsprache zu bestimmen, kennt man da nicht. Es handelt sich um ein freiwilliges Sichfügen gegenüber einer unvermeidlichen Entwicklung, die man mit klarem Blick voraussieht. Um ein Vorbauen, nicht um ein verspätetes Nachgeben. Ob nun die Lösung der Frage durch die betr. Zeitung oder durch andere Mittel—und ein einziges Mittel wird ja nicht genügen—ihrer Lösung näher gebracht werden wird oder nicht, sicher bleibt, daß die Männer sich auf dieser Staatsverbandsversammlung die so wichtige Frage in einsichtsvoller Weise erörtert haben.

Ehrung mehrerer Deutschamerikaner.

Die Ehrung, die dem hochw. Erzbischof von Chicago, Msgr. George W. Mundelein, durch seine Erhebung zum Kardinal widerfuhr, ist nicht die einzige, die in den letzten Monaten Deutsch-Amerikanern gewährt wurde. Unter den Priestern, die in besonderer Weise ausgezeichnet wurden, und an deren Ehrung der C. B. Antheil nimmt, sind die hochw. Monsignori F. A. Rempe, Chicago, der zum Apostolischen Protonotar ernannt wurde, John Dettmer, ebenfalls von Chicago, der zum päpstlichen Hausprälaten erkoren ward, und Dr. Joseph Rummel, New York, dem dieselbe Ehre zuteil wurde. Msgr. Dettmer hat Jahre lang dem Chicagoer Distriktsverbande, dem Illinoiser Staatsverbande und dem C. B. nahegestanden. Msgr. Rummel, der sich bei der päpstlichen Sammlung für die Nothleidenden in den mitteleuropäischen Ländern mit Eifer in führender Stellung bethätigt hat, war mehrere Jahre lang Geistlicher Rathgeber des Staatsverbandes New York.

Ein Raie, an dessen Ehrung der C. B. ebenfalls regen Antheil nimmt, ist Hr. Joseph Schaefer, in New York, der verdiente Verleger und Herausgeber der „Christlichen Mutter“, der bekannteste und consequent eifrigste Vertreter der Sache des Leo Hauses in New York und der Gründer des New Yorker Gesellvereins. Hr. Schaefer, der zum Ritter des Gregorius Ordens ernannt wurde, wurde seit seiner Ehrung durch den hl. Vater wiederholt von den dem C. B. angeschlossenen Vereinen und Verbänden in New York

und Brooklyn gefeiert. Sämtlichen Empfängern der vom hl. Vater gewährten Auszeichnungen sind aus C. B. Kreisen Glückwünsche zugegangen.

Ein kanadisch-amerikanisches Beispiel genossenschaftlicher Bethätigung.

Während die Farmer unsres Landes sich beklagen über die ungünstige wirthschaftliche Lage, unter der der ganze Stand leidet zur Zeit, bezieht unser Volk große Mengen von Butter aus dem Ausland. So wurde über New York im verfloffenen Winter Butter eingeführt aus Dänemark und Schweden, aus Holland und Irland, ja, sogar aus Neu-Seeland. Sicherlich ein Beweis, daß der amerikanische Farmer es irgendwie hat mangeln lassen.

Zu allem Ueberfluß erhellt nun noch aus einem kanadischen Zeitungsbericht, daß die Saskatchewan Creamery Co. anfangs Juni mit einer Firma in Philadelphia das Abkommen getroffen habe, ihr 728,000 Pfund ungesalzener Butter zu liefern. Der „St Peters Bote“ von Münster, East., berichtet, die Saskatchewan Creameries hätten auf diese Weise den gesamten Produktionsüberschuß für drei Monate (Juni, Juli und August) abgesetzt.

Wie es scheint, handelt es sich um ein genossenschaftliches Unternehmen. Steht doch in der gleichen Ausgabe des St. Peters Boten die Anzeige der Saskatchewan Co-Operative Creameries. Da nun auch die aus den eingangs genannten Ländern eingeführte Butter das Erzeugnis genossenschaftlicher Produktion war, so sollten unsre Farmer aus diesem Umstande die Anregung schöpfen, sich eingehender mit dem Genossenschaftswesen zu beschäftigen. Sie werden dann entdecken, daß dieses sie nicht mit einem Schlage von allen ihren Nothen befreien wird. Aber auch, daß, wenn sie gewillt sind, sich vom Geiste echter Genossenschaftlichkeit leiten und erziehen zu lassen, sie erreichen können, was die Landwirthe Dänemarks erreicht haben, denen das Genossenschaftswesen zu einem behäbigen Wohlstande verholfen hat.

Albertus-Verein und Albertiner.

Der akademische Albertus-Verein, zu St. Francis, Wis., hat als Gabe für seine Mitglieder ein Jahrbuch herausgegeben, das vor allem dem Bericht über die goldene Jubiläumsfeier im verfloffenen Jahre gewidmet ist.

In dem Paragraph über den kulturellen Werth der deutschen Sprache heißt es: „Mit großer Befriedigung lesen wir, daß in den Beschlüssen der 67ten Generalversammlung des Central-Vereins, dem der Albertus-Verein angeschlossen ist, der kulturelle Werth der deutschen Sprache besonders hervorgehoben wird.“

Unter den verstorbenen Albertinern, deren das Jahrbuch gedenkt, sind drei, die wir als besondere Freunde und Förderer des Central-Vereins und seiner Central Stelle beanspruchen dürfen: Die hochwürdigen Herren Karl Becker, gestorben am 22. August 1923 zu Effingham, Ill.; Johann Kaster, der am 18. Juni 1923 aus dem Leben schied in Folge eines Unfalls, und Joseph Kümper, gestorben am 14. September 1923. Er hat besonders in den ersten Jahren des neuen Kurzes mit glühender Begeisterung auf den Generalversammlungen die Sache der Central-Stelle gefördert.

Leicht mißzuverstehen.

Auch die protestantische Propaganda in Deutschland trägt nun Kapital aus der Gründung der National Catholic Welfare Conference. In einem Pamphlet, das vom Bibelhaus Magdeburg sogar an die katholischen Pfarrämter versandt wird, wird berichtet, im Jahre 1920 wurden in Amerika diese Organisationen gemeint (sind Knights of Columbus, die Männerorden, usw.), unter ein einziges Haupt vereinigt, den nationalen, katholischen „Wohlfahrts“-Rath, und man glaubt, daß sie zwei bis drei Millionen Mann und mehr zählen, und auf kurzen Befehl bewaffnet und ins Feld geschickt werden können.

So lächerlich diese Behauptungen auch sein mögen, ist doch leider auf mancher Seite nicht gehörig beachtet worden, daß die Aufforderung, alle katholischen Männer in einer Organisation zu vereinigen, um sie zur gemeinschaftlichen Aktion zu befähigen, die unter der Leitung der Bischöfe des Landes stehen soll, leicht mißverstanden werden konnte.

Sicherstellung der C. St.

\$1256.04 während des Monats Juni bezahlt.

Während des Monats Juni wurden dem Fonds für die Sicherstellung der C. St. nur \$1256.04 zugeführt, so daß immer noch \$183.00 fehlen, zur Abwendung der ersten Hälfte der Gesamtsumme. Von den \$1256 hat der Staatsverband Michigan allein fast die Hälfte beigetragen, indem der Schatzmeister, Hr. J. Delor, Detroit, anfang des Monats \$600.00 für den Fonds einschiedte. Er fügte seinem Schreiben die Bemerkung bei, der „General Allen Drive“ habe die Sammlung beeinträchtigt, man erwarte aber, in nächster Zeit weitere Gelder zur Verfügung zu haben für den Fonds.

Den nächst höchsten Beitrag leistete der Staatsverband Indiana, der \$263.00 ablieferte, als Beisteuer von vier Vereinen und zwei Priestern; die beiden hochw. Herren sind Rt. Rev. J. A. Unterreitmeier, Evansville, der \$10.00, und Rev. J. Gaskamp, St. James, der \$5.00 beitrug.

Einen besonders beachtenswerthen Beitrag leistete der hochw. P. Bonifaz Wirtner O. S. B., Pfarrer der Bonifazius Gemeinde in Pittsburg, der dem Fonds \$100.00 zuwendete. Die Summe wird dem Staatsverband Pennsylvania gutgeschrieben.

Aus Wisconsin sind, wie fast allmonatlich, mehrere Beiträge eingelaufen. Sekretär J. L. Dockendorff, der mit Eifer die Agitation für den Fonds betreibt, beabsichtigt, wie er der C. St. mittheilt, sich in einem Schreiben an die angeschlossenen Vereine zu wenden mit der Aufforderung, die Sammlung energisch zu fördern. Die Summe von \$158.54, die Hr. Dockendorff einschiedte, besteht aus dem Rest des Ueberschusses des Milwaukeeer C. B. Konventionsfonds, dessen größter Theil (\$345.36) im Mai an die C. St. übermittelt wurde, und Gaben von sechs Vereinen bezw. Gemeinden. \$50.00 stammen aus dem Konventionsfonds der Staatsvereinigung des Försterordens, deren Generalversammlung unlängst in Marshfield stattfand. Auf Anregung von Hr. Leo Fehrenbach, dem andere sekundierten, wurde der Ueberschuß in genannter Höhe dem C. St. Fonds zugewiesen.

\$30.00 aus Texas, als Beitrag des Frauenvereins an der St. Peters Gemeinde in Lindsay, \$50.00 aus Missouri, bestehend aus einer persönlichen Gabe von Hr. Matth. Woelfle, St. Louis, (25.00), und einem Beitrag in gleicher Höhe von dem St. Martinus Unterstützungsverein an der St. Agatha Gemeinde zu St. Louis, durch den Pfarrer, Rev. D. Siesener übermittelt, \$33.50 vom St. Ambrosius Verein zu Devil's Lake, N. D., und \$5.00 vom Fr. Nicot Council in Brooklyn, nebst etlichen weiteren Beiträgen vollenden die Beiträge, die während des Monats eingelaufen sind. Die Beitragenden verdienen den Dank des C. B.

Förderung des Heiligsprechungsprozesses Pius X.

Zu Ostern richtete der Präsident des C. B., Hr. C. Kozz, an die im Central-Verein zusammengeschlossenen Vereine das Ersuchen, Beiträge zu leisten zur Bestreitung der mit dem Heiligsprechungsprozeß Pius X. verbundenen Unkosten. Dieser Aufforderung soll vor anfangs August entsprochen werden, so daß alle Gelder vor dem 15. August sich in den Händen des Finanzsekretärs des C. B., Hr. J. D. Suenemann befinden.

Bis Ende Mai hatte Hr. Suenemann, wie er der Presse mittheilt, \$218.20 für den erwähnten Zweck erhalten. Diese Beiträge leisteten 39 Vereine und Einzelpersonen in 12 Staaten, und zwar in Beiträgen von \$1.00 bis zu \$15.00. Nach Staaten gruppiert theilten sich die Beisteuernden so:

Illinois, 7. Ver., 1 Einzelperson; Missouri, 7 Ver., 1 Einzelperson; Ohio, 5 Ver.; California, 3 Ver., 1 Einzelperson; Minnesota, 3 Ver., 1 Einzelperson; New York, 3 Ver.; Pennsylvania, 2 Ver., 1 Einzelperson; Wisconsin, 3 Ver.; Nord Dakota, 3 Ver.; Iowa, 1 Ver.; New Jersey, 1 Ver. und Indiana, 1 Ver. Die Liste der Beitragenden und ihrer Gaben folgt:

Union des hl. Stefan, St. Louis, Mo., \$5.00; Alphonsus Court, C. O. F., No. 40 Chicago, \$10.00; St. Jof. Benevolent Society, East St. Louis, \$5.00; St. Theodore Brd., W. C. Union 118, Chicago, \$5.00; Windhorst Court, No. 74, Chicago, \$5.00; Hl. Kreuz U.-Verein, St. Louis, \$5.00; St. Francis Court 1105, C. O. F., Cincinnati, \$5.00; St. Jof. Solidarität, Manchester, Mo., \$5.00; St. Jof. U.-V., No. 1 Cleveland, \$5.00; St. Michael-Verein, Madison, Minn., \$5.00; St. Anthony Ven. Society, Rochester, N. Y., \$5.00; Aloisius Gemeinde, St. Carl Borromäus-Ver., Chicago, \$5.00; St. Nicolaus U.-Verein, St. Louis, Mo., \$5.00; Distrikt-Verband, Cleveland, \$5.00; Abtlg. No. 21, St. George's Ritter, Mt. Oliver Station, Pittsburgh, \$5.00; Cath. Knights, L. of M. Council No. 21, Ill., \$2.00; Rath. Gesellen-Verein, New York, \$5.00; St. Boniface Society, Anwa, Wis., \$5.00; Mrs. G. Dichtaus, Philadelphia, \$1.00; St. Peters U.-V., San Francisco, \$5.00; St. Peters Aid Society, West Bend, Wis., \$5.00; Holy Name Society, Garrick, Pa., \$5.00; St. Pius-Ver., St. Pius, New England, N. D., \$6.70; Rath. Männer-Verein, Richardson, N. Dak., \$10.00; St. Benedicts Men Society, Chicago, Ill., \$5.00; St. Benedicts Men Society, Chicago, Ill., \$5.00; Leonard Mercantile C., Trenton, Ill., \$2.50; St. Antonius U.-V., Los Angeles, Calif., \$10.00; St. Jof. U.-Verein, San Francisco, \$5.00; St. Jof.-Ver., Elkhart, Wis., \$5.00; St. Jof.-Ver., St. Louis, Mo., \$5.00; Hl. Familie-Ver., Buffalo, N. Y., \$2.00; St. Peter-Ver., Hazla, Minn., \$2.00; St. Jof. Society, Bellvue, Ia., \$3.00; Mother Agatha, O. S. B., Boonville, Mo., \$2.00; St. Boniface Benevolent Society, St. Louis, Mo., \$5.00; St. Peter and Paul Ver., Strasburg, N. Dak., \$5.00; John Gehringer, San Francisco, \$5.00; St. Thomas-Ver., Clements, Minn., \$3.00; St. Anthony Mutual Aid Society, Cincinnati, \$15.00; F. Wm. Edes, Hopkins, Minn., \$1.00; St. Benantius N. U.-Ver., East Orange, N. J., \$3.00; St. Franz Borgias Benevolent Society, Washington, Mo., \$5.00; Holy Family Benefit Ass'n., Cleveland, Ohio, \$5.00;

St. Henry's Society, Evansville, Ind., \$5.00. Zusammen. \$218.20.

Aus der Missionspost der C. St.

Die Gesamtsumme, die die C. St. in Laufe eines Jahres für das Missionswerk aufzubringen vermag, ist ja nicht groß. Trotzdem ist es ihr möglich, den Missionaren manch werthvollen Dienst zu leisten.

So schreibt der Apost. Miss. Franz Roeb aus Tschow in der chines. Provinz Schantung, unterm 5. Juni d. J.:

„Das war wieder eine gute Hilfe zur rechten Zeit! Denn gerade trug ich mich mit dem Gedanken, meine größte Knabenschule zu schließen, weil die Mittel zur Befoldung der Lehrer und zum Unterhalt der Schüler ausblieben. So haben Sie meine Mission vor einem großem Unheil bewahrt und es gegen 40 guten, glaubenseifrigen Knaben ermöglicht, weiter am christlichen Unterrichte theilzunehmen. Alle meine und der Katechisten Arbeit hier in der Stadt Tschow wäre geradezu umsonst gewesen, wenn ich diese Schule hätte schließen müssen. Denn was das tägliche Brot für die Erhaltung des Leibes ist, das sind die Schulen für den Fortbestand und die Ausbreitung des Reiches Gottes in den Heidenländern. Möge doch der göttliche Kinderfreund, dem zuliebe Sie und die werthen Leser des Central-Blattes die vielen Opfer gebracht, und die lieben Gaben gespendet, Ihnen Ihre große Liebe und Güte tausendfach vergelten!“

Wenige Tage zuvor, am 26. Mai, äußerte sich P. Albert Klaus, O. F. M., Dechant und Apost. Missionar zu Wutingfu, ebenfalls in Schantung gelegen, in einem Schreiben an die C. St.:

„Der sehr erfreuliche Wechsel kam sehr zur rechten Zeit an! Schon hatte ich bei einem wohlhabenden Christen eine Anleihe von über \$100.00 machen müssen, da meine Mittel erschöpft waren. Ihr um uns so treubeforgter Central-Verein zählt zu den größten Wohlthätern unserer verarmten Mission und können wir Ihnen nicht genug danken für Ihre hochherzige, echt katholische brüderliche Mitarbeit an unserm Missionswerk!“

Ein anderer Missionar fügt seinem Dank die Bitte um Zusendung von Zeitschriften hinzu, indem ja die C. St. den Missionaren nicht nur mit Geld sondern auch mit Lesestoff und anderen Gaben zu Hilfe kommt. So schreibt der Hochw. Erzbischof S. Doering, S. J., unterm 3. Juni, aus Okayama in Japan:

„Soeben von einer längeren Firmungsreise zurückgekehrt, finde ich zwei Sendungen aus St. Louis auf meinem Tisch: ein Bündel von Zeitschriften und ein Paket mit einem Mehdiener-Talar. Ich beziele mich, Ihnen für die Sendungen meinen herzlichsten Dank auszusprechen. Wird das eine Freude sein, wenn am hl. Pfingstfest, bei Gelegenheit der Spendung der hl. Firmung hier, der erste der Mehdiener in dem neuen Talar auftreten wird!“

Möchte doch diese Thätigkeit der C. St. noch viel mehr Unterstützung finden als bisher!

50 neue Mitglieder für einen Verein gewonnen.

Genen Vereinen, die selten oder nie ein neues Mitglied ihren Reihen zuführen, und deren Mitglieder immer klagen: „Ja, der gute alte Verein stirbt bald aus,“ sollte von berufener Seite das Beispiel jener Vereine, die thatsächlich neue Mitglieder werben, vorgehalten werden. Was geschehen kann, beweist der St. Josephs Verein in Wabasha, Minn., der am 11. Mai 50 Mitglieder einführte. Vor drei Jahren, als der Verein sein goldenes Jubiläum beging, nahm er am Festtage eine noch größere als die angegebene Zahl neuer Mitglieder auf. Stets aber entfaltet er das Jahr hindurch eine eifrige Werbethätigkeit.

Aus dem C. B. und den Staatsverbänden

Generalversammlungen des C. B. und der Staatsverbände.

Versammlung des C. B., des Frauenbundes und Gonzaga Union: 23.—27. August in Allentown, Pa.—Gleichzeitig Tagung des Staatsverbandes Pennsylvania und des Frauenbundes jenes Staates.

Staatsverband Ohio: 13.—15. Juli in Chicago.

Staatsverband Texas: 15.—17. Juli in Dallas.

Staatsverband New York: 30. August bis 2. September in Schenectady.

Staatsverband New Jersey: 30. August—1. September in Jersey City.

Staatsverband Iowa: 9.—10. September in Des Moines (gleichzeitig mit der Tagung der Nat. Conference of Cath. Charities).

Staatsverband Minnesota: 28.—30. September in Faribault.

Vorbereitungen für die Generalversammlung des C. B.

In einer am Sonntag, den 15. Juni, in der St. Franciskus Halle in Allentown abgehaltenen Versammlung, der außer den Beamten des Festausschusses auch der Präsident des C. B., Hr. C. Korz, die Präsidentin des Rath. Frauenbundes der Ver. Staaten, Frau S. Wabering, Quincy, Ill., Hr. John C. Voibl, Präsident des Staatsverbandes Pennsylvania, und Frau F. A. Engler, Präsidentin des Frauenbundes Pennsylvania, theilnahmen, wurden die bisher getroffenen Vorbereitungen für die diesjährige Generalversammlung durchberathen. Außer den Genannten wohnten mehrere Priester und eine Anzahl Frauen aus Philadelphia, als Vertreterinnen des Frauenbundes, der Sitzung bei.

Ein besonderer Zweck der Sitzung war, die von den verschiedenen Vereinigungen entworfenen Programme zu prüfen, gegenseitig auszugleichen und dem Gesamtprogramm einzugliedern. Ansprachen hielten Hr. Korz, Hr. Voibl, Frau Wabering, Frau Engler, Rev. J. M. Fries, letzterer aus Allentown, Ehren-Festpräsident, und Rev. Jos. Aberbeck, M. S. C., aus Reading.

Die Konventionstage sind der 23.—27. August; am 28. und 29. ist ein sozialer Kursus unter Leitung der Central-Stelle des C. B.

30. General-Versammlung des Staatsverbandes New Jersey, soll in Jersey City stattfinden.

Die Absicht „uns gegenseitig zu stützen und zu er-muthigen im Kampfe zur Wahrung unsrer religiösen und bürgerlichen Rechte“ wird als der Hauptzweck der 30. Generalversammlung des Staatsverbandes New Jersey in dem Aufruf angegeben, den Präsident Louis M. Seiz und Sekretär John J. Koermaier erlassen haben. Die Versammlung soll am 31. August und 1. September in der St. Nikolaus Gemeinde in jener Stadt tagen.

„Die fortwährenden Angriffe auf alle höhere Autorität, die christliche Moral, heißt es weiter in dem Aufruf, „und besonders auf das natürliche Recht der Eltern, die Erziehung ihrer Kinder zu bestimmen, sind die besten Beweise für die Nothwendigkeit unsres Zusammenkommens und unsrer Organisation. Auch im bürgerlichen und politischen Leben sind die Verhältnisse so gefährdend für die Zukunft unsres Landes, daß ein jeder Bürger mit Besorgnis erfüllt werden

„Als treue Christen und Bürger erkennen wir die Gefahren, die Kirche und Vaterland bedrohen, und wollen vereinen, nach Kräften den falschen Idealen unsrer Zeit entgegenzuwirken.“

Der Aufruf ist an die hochw. Geistlichkeit, die erwählten Legaten und die anderen Mitglieder des Staatsverbandes gerichtet und erwähnt besonders, daß die Frauen- und Jungfrauen-Vereine willkommen sein werden auf der Tagung.

Andauernde Erstarkung des Staatsverbandes Nord-Dakota.

Ein gewaltiger Wechsel in ein paar Jahren! 1916 fuhr der noch junge Staatsverband Nord Dakota einen Rückschlag, dessen Wirkungen mehrere Jahre hindurch merklich zu spüren waren. Erst 1921 gelang es, im neuem einen kräftigen Ansat zu machen, und die Versammlung in Devil's Lake darf als eine Wiedergeburt des Verbandes betrachtet werden. Die Konventionen in Mandan, 1922, Strasburg, 1923, und neuer in Dickinson sind ebensovielen Meilensteine, die den Fortschritt, das Wachstum des Verbandes kennzeichnen. Die diesjährige Tagung war in der That eine Meereschau, auf die die Beamten und Mitglieder des Verbandes mit Stolz zurückblicken können. Aber auch wäre nicht so bedeutungsvoll gewesen, wenn nicht die Jahre hindurch gearbeitet und der Organisierung, der Belehrung, der Gründung und dem Ausbau von Distriktsverbänden Aufmerksamkeit geschenkt worden wäre. Da das alles geschehen ist, so war die Versammlung ein Beweis neuer, größerer Kraft und gewandten Wachstums.

Die Tagung fand am 18. und 19. Juni statt—mitte der Woche, damit bei den großen Entfernungen auch die Priester sich an der Versammlung beteiligen konnten, Siebenzehn Vereine mit rund 1200 Mitgliedern hatten 67 Delegaten entsandt; außerdem waren recht viele Nichtdelegaten als Teilnehmer erschienen, unter ihnen eine Anzahl Frauen. Nebenbei bemerkt, wurden auf dieser Versammlung die Vorarbeiten zur Gründung einer Sektion des Frauenbundes gethan, und es dürfte nicht zuviel behauptet sein wollte man voraussetzen, daß in verhältnismäßig kurzer Zeit eine Sektion dieser Vereinigung ins Leben treten werde. Die Beteiligte der hochw. Klerus war eine erfreulich rege, und eine besondere Weihe wurde der Tagung verliehen durch die Anwesenheit des hochw. Vincenz Wehrle O. S. B., Bischof von Bismarck, der bei dem Eröffnungsamte die Festpredigt hielt.

In seiner Predigt behandelte der hochw. Bischof die Grundsätze, auf denen allein die Volkswohlfabrt erzielt werden kann. Anknüpfend an das Buch Job führte er den ersten Grundsatz an: „Das Leben des Menschen auf dieser Erde ist ein Kriegsdienst“, betonte als zweiten Grundsatz die Worte: „Ich weiß daß mein Erlöser lebt“, und wies nach, wie unter der Anschauung, die diese Grundsätze zum Ausdruck bringen, das Wohl der Gesellschaft gesichert werden könne. So überzeugend und eindringlich waren die Darstellungen des hochw. Herrn Bischofs, daß während der Tagung mehrere der Redner sich auf sie beriefen.—Dem Amte war eine Geschäftsversammlung vorausgegangen, in der die Delegaten von dem Präsidenten der Stadtkommission begrüßt wurden. Nach dem Mittagessen bildete sich ein Festzug, der sich durch die Straßen der Stadt zur Kirche bewegte, in der der Bedeaktus stattfand, während eine Frauenversammlung in der St. Antonius Halle tagte. In der Festversammlung beendete Hr. Friedr. Schuchard, bislang Hilfsredakteur des „Volksfreund“ in Richardson und z. Zt. Redakteur des „Nord-Dakota Herald“, in Dickinson, das Thema „Verein und Presse.“ Hr. C. P. Kelsch, ein junger Rechtsanwalt von Mandan, erörterte in verständnisvoller Weise die Frage über den Werth der katholischen Erziehung, worauf der Leiter der C. St., Hr. F. P. Kentel, einen Vortag hielt über die Verdienste der katholischen deutschen Pioniere in unsrem Lande und die Gefahren einer anti-katholischen Propaganda bezw. unsrer Pflicht, angesichts der drohenden Gefahren uns unsrer Pionierbater würdig zu erweisen. Die vierte Festrede hielt der hochw. P. Didacus O.

J. M., aus Chicago, der die Nothwendigkeit eines neuen Kreuzzuges zum Schutz des christlichen Familienlebens darlegte. Den Vorsitz in dieser Versammlung führte der hochw. P. Clemens Dimpfl, O. S. B., Pfarrer in Mandan. Am Abend dieses Tages wie auch am folgenden Abend boten Mitglieder der Gemeinde in Dickinson eine Bühnenvorstellung, das Drama „Der Courier des Czaren.“ Der Mittwoch war außerdem für die Teilnehmer ein denkwürdiger Tag, da am Nachmittag ein fürchterliches Unwetter ausbrach, das in der Umgegend von Dickinson großen Schaden anrichtete und mehrere Menschenleben forderte.

Einen wichtigen Bericht staltete der bisherige Organisator des Staatsverbandes, Hr. Paul Goldade, von Rugby, in der Versammlung am Donnerstag morgen ab; er habe seit der letztjährigen Konvention 17 Versammlungen und Konferenzen beigeohnt, und sich auf allen um die Sache des Verbandes bemüht. Unter den Konferenzen war eine mit Vertretern der „Knights of Columbus“, in der die Gründung einer Föderation der kath. Verbände erörtert wurde. Hr. Goldade lehnte aus Gesundheitsrücksichten die Wiederernennung als Organisator ab. Seinem Berichte folgte jener des Finanz-Sekretärs Jakob Mac und der des Schatzmeisters A. J. Mischel, worauf der geistliche Rathgeber des Verbandes, Rev. Geo. B. Aberle, Dickinson, über die Fortschritte referierte, die der Verband gemacht, die Pflicht hervorhob, eine soziale Gesinnung zu pflegen, und die Mitglieder ermahnte, ihre Beisteuer zu der Sicherstellung der C. St. zu entrichten. Damit führte er den Leiter der C. St. Hrn. Kentel ein, der sich über die Anwendung christlicher Grundsätze auf das Gesellschafts- und Wirtschaftsleben verbreitete, und vor allem einer gesunden Mittelstandspolitik das Wort redete, mit besonderer Anwendung auf den Farmerstand. Redner schilderte in Zusammenhang mit seinen Ausführungen die Bestrebungen der C. St. im Dienste der christlichen Demokratie, die da ist „eine mildthätige, christliche Bewegung für die Volkswohlfabrt.“ Berichte mehrerer Ausschüsse, darunter jener des Resolutionskomitees, folgten, worauf die Beamtenschaft mit folgendem Ergebnis vorgenommen wurde: Rev. J. Thiel, Rugby, Geistlicher Berather; Martin Klein, St. Anthony, N. D., Präsident; P. Goldade, Rugby, Vize-Präsident; A. Kraft, Strasburg, Prot. und Finanz-Sekretär; J. Goffart, Devil's Lake, Schatzmeister.

Nicht geringe Besorgnis hatte den Beamten des Staatsverbandes das Eingehen des von den Benediktinervätern zu Richardson herausgegebenen „Volksfreunds“ verursacht, zumal dieses Blatt nicht nur von sich aus die Sache des Staatsverbandes förderte, sondern auch außerdem das Organ des Staatsverbandes war. Die durch das Eingehen jenes Blattes verursachte Lücke soll nun durch den „Nord Dakota Herald“, der in Dickinson herausgegeben wird, ausgefüllt werden. Durch Beschluß der Generalversammlung wurde dieses Blatt zum Organ des Staatsverbandes erwählt. Die Herausgeber haben sich die Dienste des Hrn. Fr. Schuchard, früher Hilfsredakteur des Volksfreund, gesichert, und versprochen den Anforderungen des Verbandes gerecht werden zu wollen.

Bonifatius-Feiern.

Wenngleich die Abhaltung von Bonifatius-Feiern in diesem Jahre nicht so allgemein vorbereitet worden war wie in manchen früheren Jahren, namentlich vor dem Kriege, so wurden doch mancherorts z. Th. bedeutungsvolle Feiern abgehalten. Das Fest wurde z. B. in selten feierlicher Weise in der St. Paulus Gemeinde in Reading-begangen, deren Rektor seit kurzem der hochw. Theo. Hammek, bislang in Philadelphia, ist. An dieser Feier theilte sich der Präsesident C. Korr, Butler, N. J., als einer der Festredner. Weitere Reden bezw. Ansprachen hielten Msgr. F. Schlatter, aus Deutschland, Rev. J. N. Fries, Allentown, Rev. L. Hammek. Der bürgerlichen Feier war eine kirchliche vorausgegangen.

In Braddock, Pa., beging man am 8. Juni das Fest des Heiligen unter der Regide des Allegheny County Verbandes des Staatsverbandes. In Baltimore hat

man heuer, am 15. Juni, die 15. jährliche Bonifatius-Feier begangen. Nachdem der dortige D. A. Verband i. J. 1910 es zuerst unternahm, solche Feiern zu veranstalten, hat er in der Reihe der Feiern keine Unterbrechung eintreten lassen. Diesmal wurde die Feier in der Gemeinde zu den Wierzejn Hl. Nothelfern begangen, und mit ihr war die Weihe der Bundesfahne, die der Frauenbund Baltimore dem Verband vor kurzem geschenkt, verbunden. Der Fahnenweihe folgte das feierliche Hochamt, das der hochw. P. Beda Hornid O. S. B. unter Assistenz zelebrierte. Die Festpredigt hielt der hochw. P. Raphael Huber O. M. C., von Washington. Der kirchlichen folgte eine bürgerliche Feier in der Gemeindehalle, bei der Präsident Adam Gledenslein, der Vorsitz der Legislaturkomitees Hr. John L. Sebald, und die Präsidentin der Frauensektion, Frau M. Zwozter, Ansprachen hielten. —Bei der Bonifatius-Feier in Paterson, N. J., die der Passaic County Verband veranstaltete, hielten die hochw. Herren A. Frey, C. Schulte, Passaic, und P. Ernst Moser, O. F. M., sowie die Herren L. Seiz, Präsident des Staatsverbandes, und C. Korz, Präsident des C. B., Neden. —Eine weitere bedeutende Feier war die in der St. Moysius Gemeinde in Philadelphia abgehaltene. Das levitische Amt zelebrierte unter Assistenz der hochw. S. Steinhagen, während Rev. Dr. C. Brühl, vom Priester-Seminar zu Overbrook, die Predigt hielt. Nach einem gemeinsam eingenommenen Mittagessen fand der Medaeus statt mit folgenden Rednern: Rev. Steinhagen, Richter J. Bonniwell (Verdienste der Deutschen und Nothwendigkeit der Religion), Fr. Irma Seelans (Die kath. Frau im modernen Zeitalter), Hr. Karl Krupp (Was verdanken wir den katholischen Pionieren?).

Aus den Distriktsverbänden.

In Arkansas hat bereits die zweite der erst in jüngster Zeit angeregten Distriktsverbandsversammlungen getagt, und zwar in Subiaco, nachdem damit im Mai Monat in Morrisillon der Anfang gemacht worden war. Am 22. Juni versammelten sich an die 60 Männer und Frauen, nebst den hochw. Herren Georg Vinkert, O. S. B., und Peter Post, O. S. B., unter dem Vorsitze des Präsidenten des Staatsverbandes Hrn. Jos. S. De Clerk, der das Sammeln von Beiträgen zum Stiftungs-Fonds der C. St. wärmstens befürwortete, den Anschluß der Zweige der kath. Ritter an den Staatsverband empfahl und die Zwecke der neugegründeten Catholic Benevolent Association of the Diocese of Little Rock erklärte. Nachdem Hr. John Willems zum Präsidenten des Distriktsverbandes erwählt worden war, hielt Rev. Georg Vinkert, Pfarrer der Gemeinde in Subiaco, einen Vortrag, in dem er die C. St. Stiftung befürwortete und der energischen Betheiligung der deutschen Katholiken im Staate Arkansas an der Aktion der C. B. das Wort redete. Rev. Peter Post hielt eine Ansprache, in der er die Nothwendigkeit des einheitlichen Zusammenwirkens im Staatsverband besonders hervorhob. Subiaco wurde als Vorort für die nächste Versammlung gewählt. —Die Vereine von San Antonio, Castroville, D'hanis, La Cote und Devine waren recht gut vertreten auf der am 1. Juni in Devine abgehaltenen Versammlung des Verbandes für den südwestlichen Distrikt des Staatsverbandes Texas. Morgens wohnten sämtliche Theilnehmer einem Hochamt in der St. Josephs Kirche bei, während dem der hochw. R. D. Eckert, O. M. F., vom Scholasikat der Oblaten zu Castroville, die Predigt hielt über den Glauben. Ein altmodisches „Barbecue“-Essen vereinigte die Theilnehmer in einem Park. In der nachmittags stattgefundenen Versammlung referierten: der adth. R. J. Noonan, von Sondo, über das Wahlrecht, Hr. Ben Schwegmann, Präsident des Staatsverbandes, San Antonio, über das Wirken des Verbandes, Hr. Hy. Wendele, Devine, über die genossenschaftliche Bethätigung der Farmer, Hr. German Jaedle, Sekretär des Staatsverbandes, San Antonio, über den Versicherungszweig, Frau John Pfeiffer, San Antonio, über die Thätigkeit des Frauenbundes, Hr. Gus. Reiniger, über die Steuerreform-Bewegung. Acht Priester wohnten der Versammlung bei. —Auf der Quartalsversammlung des Allegheny County Districts des Staatsverbandes Pennsylvania berichtete Hr. Otto S. Hofamp als Finanz-Sekretär, daß in dem Verbandsbezirk die Sammlung für den C. St. Stiftungsfonds gute Fortschritte mache. Den aus den einzelnen Gemeinden ein-

laufenden Berichten nach zu urtheilen, würde der von dem Distrikt erwartete Antheil vor der Jahresversammlung des Staatsverbandes in Allentown aufgebracht werden. In der Versammlung, die am 15. Juni in der Marien Gemeinde in Sharpsburg stattfand, wurden Flugblätter der C. St. vertheilt sowie Exemplare einer Abhandlung des hochw. P. Conroy, S. J., „Talks to Boys.“ Man beschloß, die Abhaltung einer Sommer-Reunion, wie sie der Verband alljährlich veranstaltet. Ansprachen hielten Präsident, Hr. J. Stifter, Rev. P. Schwab, C. S. Sp., Pfarrer in Sharpsburg, Frau Barbara Beh, als Präsidentin des Frauenbundes, und andere. Hr. Stifter forderte zur Förderung der Sammlung für den C. St. Fonds auf. —Auf der Versammlung des 2. Distriktsverbandes des Staatsverbandes Wisconsin, die am 1. Juni in Manitowoc tagte, wurde Rev. L. Kersten, von Manitowoc, als Geistlicher Rathgeber, Hr. Peter Mannebach, Sheboygan, als Präsident, und Hr. Pantraz Kistner, Sheboygan, als Sekretär. St. Nazianz wurde als Versammlungsort für die nächste Versammlung bestimmt. —Rev. Jos. Keller, Beaver Dam, Rev. C. F. Kehler, St. Lawrence, und Hr. F. C. Wied, Madison, Präsident des Staatsverbandes, hielten Vorträge auf der am 8. Juni zu Hartford stattgefundenen Versammlung des dortigen Distriktsverbandes. Rev. Jos. C. Hartmann, Pfarrer der St. Kilian Gemeinde, führte den Vorsitz in der Katholikenversammlung, die der Geschäftssitzung folgte. —In einer sehr erfolgreich verlaufenen Versammlung des 4. Distriktsverbandes des Staatsverbandes Wisconsin zu Menasha, wurde Hr. Joseph Mayer, Appleton, als Präsident, und Hr. Moriz Heinemann, Appleton, als Sekretär gewählt. In der öffentlichen Versammlung hielt Rev. Camillus Beder, O. M. Cap., ebenfalls von Appleton, einen Vortrag über die Nothwendigkeit der Vereinsorganisation und Thätigkeit. Hr. Hy. Schmitz, Appleton, empfahl die Unterstützung der C. St. und Mitarbeit mit ihr, worauf Rev. John Hummel, Pfarrer in Menasha, die Förderung des Gemeindefortschritts empfahl. —In der Juni-Versammlung des Distriktsverbandes Chicago wurden Vorbereitungen getroffen für eine große Festlichkeit und die Beamtengewahl abgehalten. Erwählt wurden: Rev. C. E. Epstein, Geistlicher Rathgeber; Mc. J. Kluefich, Präsident; Fred A. Gilson, John Koll und Hubert Hartig, Vize-Präsidenten; M. J. Neben, Prot. Sekretär; J. Trost, Fin. Sekretär; Ant. Hagemann, Schatzmeister. —In der Versammlung des Distriktsverbandes St. Louis, die am 2. Juni in der Franz von Sales Gemeinde tagte, hielt Rev. S. Fußmann, Kommissarius, ein Referat über die Jahrestagung des Staatsverbandes. Der hochw. Msgr. F. G. Holwed, Pfarrer an Franz von Sales, Hr. J. P. Rehme, Präsident der kath. Union, Hr. S. Jacobsmeier, Vorsitz der Legislativkomitees, hielten weitere kurze Ansprachen. Die bisherigen Beamten wurden wiedergewählt. —In der Juni-Versammlung des Lokalverbandes Brooklyn, ersuchte der neugegründete Gesellenverein um Aufnahme in den Verband. Hr. Mc. Diez, der mit Eifer die Anwerbung von Einzelmitgliedern betreibt, ermunterte die Anwesenden, mit ihm für die Gewinnung weiterer Mitglieder zu agitieren, bis das Ziel, 500 Einzelmitglieder, erreicht werde. Zwei weitere Vereine meldeten, daß sie ihren vollen Antheil zu dem C. St. Stiftungsfonds beigetragen haben.

Thätigkeit im kanadischen Volksverein.

Der Volks-Verein deutsch-kanadischer Katholiken, der unfrem Central-Verein nachgebildet ist, entfaltet eine recht lobenswerthe Thätigkeit. Ähnlich wie unfre Staatsverbände veranstaltet man Distrikts-Katholikentage, die bereits wochenlang vorher angezeigt werden.

Ein solcher war z. B. für den 9. Juli nach Grob werden einberufen worden. Dieser „dritte deutsche Katholikentag in der St. Josephs Kolonie“ verlief ungefähr wie solche Tage auch bei uns verlaufen. Doch scheinen unfre Stammesgenossen noch recht gut eine Reihenfolge von Reden vertragen zu können. Es fanden nämlich am Nachmittag des Festtags, nachdem morgens eine Parade und Pontifikalamt mit Festpredigt